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Vol. XIII SEPTEMBER, 1907 No. 3

THE COLORED AMERICAN MAGAZINE

CONGRESS

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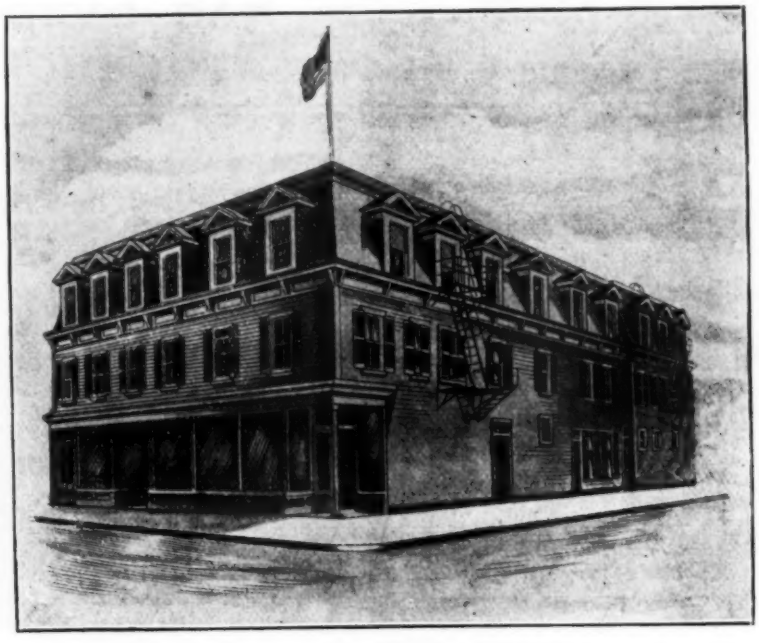
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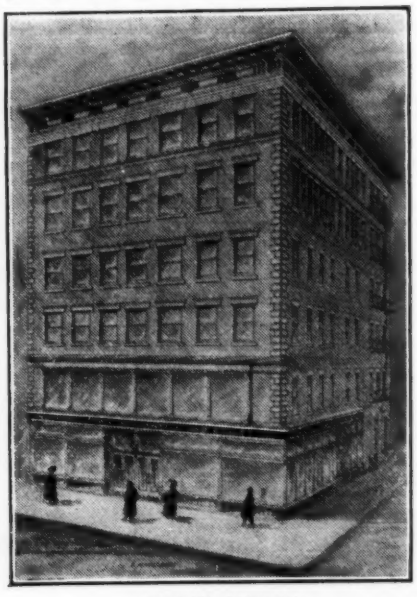
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THE COLORED AMERICAN MAGAZINE

VOL. XIII SEPTEMBER, 1907 NO. 3

THE MONTH

ITALIAN COTTON VS. NEGRO COTTON IN THE SOUTHERN STATES.

A MR. POE, writing for one of the leading farmers' magazines of the South, states in a report of his recent trip through the Southern States, that he saw two fields of cotton with only one road separating them, and that the cotton in one cultivated by Negro labor, was knee high, while in that cultivated by Italian labor the cotton was waist high. He says: "The Italians of the South are not of the same class as the 'dagoes' of the North. They look like another race."

We omit comment on the writer's efforts to classify Southern Italians as different from those of the North—this is one of the Southern white man's failings, that he wants the world to think that he and his are made of superior clay, suh. He even condescends to say his "Niggers are the best"—far better than those of the North, of course. But to the point of difference between the Negro cotton patch and that of the Italian—there is where the shoe pinches us as Negroes. Probably this particular cotton patch of the Italians was "waist high" as compared with the Negroes' "knee high" plants, but this does not necessarily mean that the Italian's cotton was the better. Tall cotton stalks do not always mean the most or best cotton—it is well known to cotton raisers that very often the cotton is "all weed," and contains but few bales and this condition is the harbinger of a poor crop. Mr. Poe evidently did not know this or else forgot it in his deductions from what he saw, and was impelled on by burning desire to give Negro labor a hard blow. But readers who know can readily see that Mr. Poe does not understand the subject he has in hand, and the result will be that bitter damage will be done the race from his blows.

We haven't heard of any general stampede in attempting to get rid of Negro labor on the cotton plantations, but, on the other hand, there is a great wail going up on account of its scarcity. The Southern farmers are not taking much stock in the gyrations of the Poe's, Vardaman's and Tillman's. They know

this is not only a gallery appeal, but more, is an appeal to the peanut gallery.

We are not saying that Negroes cannot and should not do better work with their cotton patches; we urge them to improve in every particular—they are improving already: and if the Italian has anything to show us about the cotton-raising business, we shall be ready to learn from him any lesson he may give. But to attempt to displace Negro labor on the cotton plantations of the South with Italians at this juncture is like buying the moon in the worst of dog days.

HYSTERIA OF CRIME IN NEW YORK.

ONE hundred and forty-six assaults on women and girls in New York inside of six weeks is a pretty high record of crime. All but one or two of these reported cases were committed by white men. This is a larger number of assaults than was reported from the whole population of nine million Negroes in this country for a whole year—even considering those cases that were "trumped up" merely to give excuse to get rid of some individual Negro who had probably incurred the ill will of some white man—possibly, by refusing to work for him or refusing to take his "cussing" in that complacent and docile manner marked out and prescribed for the race in general.

Let us suppose that these one hundred and forty-six assaults in New York had been committed by Negroes instead of whites? The yellow journals would have "thrown fits" over the condition, the Southern press would have yelled to the North, "We told you so." Now, see what the niggers are that you want us to treat decent, and that Roosevelt wants us to eat with!" What a tirade of ridicule and sarcasm would have come North with every Southern sheet!"

Mr. Thomas Dixon, who is near New York, on the Hudson, would no doubt have come down by way of advertising his book, and sounded the tocsin for organizing the Ku Klux class.

But not a word has been heard from the Reverend theatrical, sensational Negro hater about the present wave of white crime that is sweeping New York.

Mr. Dixon's gun is evidently loaded for Negro game. And, by the way, we are not hearing much from Vardaman, Tillman and John Temple Graves on this subject. Would they keep quiet if it were Negroes concerned?

THE "LEMON" HANDSHAKE.

HAVE you ever noticed how readily some of our colored friends are willing to give us a hearty handshake and just as willing to give their trade and money to white people who would not let them darken their doors?

It is the "lemon" handshake that some of our people are giving the colored business and professional men. The preacher that gives you the glad hand always, and then has a white undertaker to bury his dead, or a white lawyer to look after his business, or a white doctor to give him medicine, or a white grocer to sell him groceries, when colored men of equal worth and skill are in his immediate reach, is handing out a fine size juicy "lemon," both to the individual and the race as a whole.

You can hear a great deal of talk about "my people," and high sounding

gush about race pride from many colored folks, but what the race needs is not so much loud talk, but some doing along the above lines.

THE GRANDFATHER DISFRANCHISEMENT CLAUSE.

THE following is the partial interpretation of the "grandfather clause" of the Negro Disfranchising Constitution of North Carolina, as given by a North Carolina white editor. From it will be gleaned the extent to which this propaganda against Negro voting is to be carried, and it can readily be seen that it is not because of Negro ignorance so much is the Negro vote feared, but because of the fear of defeat for North Carolina Democracy if the Negro vote is allowed to be cast.

North Carolina is a Republican state with the Negro and white Republican vote counted, but as long as the Democrats can keep the Negroes disfranchised the state will remain Democratic. This is the true reason for disfranchising the Negro. It is a political game played under the cover of an argument against Negro ignorance, while at the same time about 35 per cent. of the white population of the state cannot read their ballots, but are allowed to vote on their "color." Read what the Democratic editor says:

The grandfather clause was not put in the Constitution to let mulattoes register. It has been expressly declared that no Negro can register under the grandfather clause, because his ancestor on the father's side should vote unless he was born in lawful wedlock. The Ansonian says that two Negroes have been registered because the registrar was assured that their grandfathers were white men who could vote before 1867. Were the grandfathers of these Negroes married to their grandmothers? If so, it was unlawful matrimony. It is unfortunately true that there are a good many mulattoes or descendants of mulattoes whose fathers or grandfathers could vote prior to 1867. But, as they were born out of wedlock, they could not inherit property, and of course they cannot vote under a grandfather clause that must be limited to lawful heirs. All grandfather registration of Negroes should be investigated. In ninety-nine cases out of one hundred they are illegal.

QUALITIES OF A COLORED MAN'S WIFE

WHETHER she ought to be a white or colored woman seems a mooted question, with the majority opinion of the women leaning to the side of the colored wife for the colored man, and the men seem to agree with the women in this view, as there are evidently very few cases of miscegenation in proportion to opportunities.

One essential feature of a wife of any color is congeniality, by habit, if possible and by acquisition if necessary. An uncongenial wife produces an uncongenial husband and two uncongenial spirits are a certain producer of trouble.

Mrs. Stuyvesant Fish suggests that wives should not abstain from the arts and sciences or business careers if they have inclination to these callings in preference to domestic careers. But we suggest that if women are to be the help meet of men, then domestic affairs should be the first consideration. The arts and sciences are luxuries and business is getting on pretty well in male hands, but the beauties of home fared never very well in the hands of "mere man." Somehow he fails to see the necessity for those little niceties that appeal to the æsthetic side of life that women see by

instinct. In other words this sphere of activity is not forced on woman but she takes to it naturally and easily. Why then have a change? It is far better to have an expert for the housewife than a neophyte for business, or the arts and sciences. Yet, some women, we must not omit to say, have done well in other callings, but they are not just now suffering for lack of women's help. Then, too, children are a consideration. Business woman, as a rule, do not like children, and how are we to have the dear children without their mothers? Mankind, generally, is in favor of helping to "multiply and replenish" the earth, and incidentally making himself immortal through his offspring. God evidently intended this in creating the sexes, and modern civilization should not run counter to God's evident plans, by taking women out of her natural and predestined sphere. And especially is it true that the crux of the race problem for the future lies in the hands of the women of the race. If they are inattentive to house duties the children of the future will show the results of this, and this retards race progress.

The race expects the progressive and cultured mothers of to-day to give the race cultured and progressive children for the future. the hope of the race lies in the children and the home. No other one factor bears a closer relation to race progress; and as has been said, "the hand that rocks the cradle rules the world." This may not be directly, but the ruling is done just the same, indirectly.

A colored woman, therefore, who rules a well-kept and well-ordered home is a jewel to the race. This is a quality most essential to a colored wife—one that will please her husband and be worth more to the race than a whole cartload of bunglers in business or art. It would be bad to spoil a good domestic and make a poor artist; but, after all, is not domestic science one of the highest of high arts, and we can also carry the other arts "on the side," as it were.

"UNBIASED STUDY" OF THE WHIPPING POST.

THE resignation of Asmond S. Meserve, Warden of the Newcastle County Workhouse, because he disapproved of the Delaware whipping post, draws attention once more to the fact that that State is with difficulty emerging from mediaevalism. Its General Assembly at the last session retained the lashes, but abolished the public pillory.

Mr. Meserve's case peculiarly warrants attention. He is described as "one of the leading criminologists in the country." He has "repeatedly stated" that the principle of the whipping post was wrong and has strongly advocated the repeal of the law. On handing in his resignation Mr. Meserve said: "I have made a very careful and unbiased study of the effect of the whipping post on men of this class, and have come to the conclusion that it is all bad. It brings out in a man all that is revengeful and hurtful and he arrays himself against law, order, and society."

Yet an enligtened criminologist, while holding this opinion about a punishment that can be said to have never exerted a reformatory influence, held on to his position long enough to have lashed "hundreds of Negroes and white men" in obedience to court sentences. Did he keep the job so long because he needed its emolument? Or did he stay there in order scientifically to determine the validity of his convictions relative to punishment by the scourge? If for the latter reason, his report may have scientific value, but the blood that runs in his veins mut be colder than in most persons.

Probably if Mr. Asmond S. Merserve

had addressed his attention to the brutal chain gang systems of some of the States, he might have reached the point of antagonism to the whipping post sooner—as he would have found there the most merciless floggings inflicted on both men and women for the simple offense of incurring the dislike of some brute of "boss."

Women have been seen chained to dump carts and dragging their feeble bodies through the public streets at a time when the physical condition of their sex demanded that they should be in bed.

The chain gang system must eventually go down before the onward march of civilization.

THE SUBJECT OF RACES AT THE HAGUE CONGRESS

THIS subject was touched upon at the Hague Conference as per the reports of the newspapers, with a view of establishing some uniform method of treatment. But we have not learned that any conclusion was reached on the subject. It probably was thought best to allow the different nations to handle these questions to suit themselves.

A Judge Baldwin of Indiana recently stated at Chatauqua that the Fourteenth and Fifteenth Amendments were failures, a proposition which, if accepted, would leave the Negro certainly a worse "subject" race in America than any race perhaps in any nation on the globe. The Hague Conference might not be able to reach this situation with any rules it might formulate, for the conditions are peculiar and not well understood even in America, much less abroad. Judge Baldwin is very much mistaken about the Fourteenth and Fifteenth Amendments when he says they are a failure. It may be that the wish is father to the thought with him. These amendments were passed to protect the Negro when he could not protect himself and when, if he had been left without them, he would have been reduced to a serfdom more appalling than that of Russia. But these amendments not only protect the Negro, they are a kind of blanket provision, under cover of which the railroads and other corporations find protection. They are good laws and probably will stand. The Negro race is not to blame because the Republican party does not get his vote as a result of these laws, but rather we should blame the Republican party for enacting these laws and not enforcing them. They are enforced for all classes but the Negroes, for whom they were practically enacted.

JIM CROW CARS MAKE RAILROADING COSTLY

IN the examination of the Southern railroad rate case before Special Master Montgomery, appointed by Judge Pritchard, George B. Evans, Fourth District Superintendent of the Louisville & Nashville Railroad, gave out as his opinion that Southern railroads could not be operated as cheaply as Northern lines because of the extra expense of having to haul "Jim Crow" cars for colored people. He was very positive in this belief, and is no doubt correct, which is just another argument to verify our constant contention that the "Jim Crow" system will never be made equal in its accommodation to colored passengers, for the simple reason that it entails an extra cost on the railroads to make them equal. The railroads invariably

walk around any stump of expenditure they meet in the road, and easily do so when only a "nigger's" rights are at stake.

Ergo, the Inter-State Commerce Commission was in grievous error when it declared in favor of "Jim Crow" cars on condition that they are made equal in appointments to the cars for white people.

Let us continue to hope that some shoe may so pinch, either the railroad toe or that of government, that an infamous and studied degradation to the Negro people of this country may be abolished.

DRIVING NEGROES FROM THE SOUTH

THE recent disturbance at Onancock, Virginia, in which the whites arrayed themselves against all the Negroes of the place, burned up the Negro newspaper plant and ran out the colored residents indiscriminately, marks a new feature in race disturbances in the South. Heretofore it has been in the North where the mass has been made to suffer on account of the indiscretion of one or two bad Negroes, but now we note the whites imitating the methods of the Northern mobs. And in this matter we are led to guess what will be the Negro's condition in the future if this line of attack is to continue. Are we to have Negro "bating" in America on a par with Jew "bating" in Russia?

The Southern states will do well to bestir themselves to keep down these race disturbances, else lose their valuable Negro labor, which can hardly be replaced.

There is absolutely no sense in all white people banding together to drive out all Negroes every time a Negro and one white man (or two white men as to that) have an altercation. There is entirely too prevalent a disposition among both Negroes and whites to treat all such personal difficulties as race episodes, "race riots." The proper attitude is to think of them as affairs of the individuals concerned, and not race issues.

WOMAN'S HONOR BARTERED AWAY IN WHITE CIVILIZATION

THOSE who would quickly cast a stone at the Negro's defects in measuring up to the highest standards of civilization when only a few generations removed from African savagery need only to read the following to be convinced that all the low traits are not centered in the Negro race. Lord Beaconsfield thus speaks of the origin of English hereditary peerages:

> We owe the English peerage to three sources—the spoliation of the Church, the open and flagrant sale of honor by the elder Stuarts and the borough mongering of our times.

There are other sources of the peerage nevertheless equally disgraceful. No fewer than four dukes are holders of the dukedoms conferred on their ancestors by Charles II., whose illegitimate children they were. A peerage still in existence was conferred on a courtier for marrying the cast-off mistress of William III. Several peerages owe their origin to the dishonor of the wives of the first peers, who were mistresses of English kings and humbled themselves that they might be exalted. Some thirty peerages still in existence were conferred on their first holders as open, palpable bribes for

"services" rendered in the destruction of the first Parliament.

Lord Beaconsfield mentions among the disgraceful sources of the existing English peerage "the open and flagrant sale of honors by the elder Stuarts," and it will perhaps startle many persons not acquainted with English public life to learn that at the present time there is as surely a market for the sale and purchase of English peerages as there is a market for the sale and purchase of pigs in Smithfield. The statement has within the last few weeks been publicly made, and not denied, that peerages have been conferred in consideration of money subscribed to the funds of the party in power to be used for party purposes.

Lord Lyneden, in a paper entitled "The House of Lords and the Nation," read in London, said in part:

> Men have been raised to the peerage, not on political grounds, not on the ground that they have done any service of any kind to the nation, but because they have been prepared to write a check for a considerable amount for purposes that I will not enter into any further.

NEGRO DAY AT JAMESTOWN EXPOSITION

GOVERNOR GLENN, in speaking to the colored people at Jamestown on "Negro Day," told the people of his great interest in the colored people of this country, and North Carolina especially.

He gave some very good advice along the lines of morality and good citizenship. He stated that justice was meted out equally to white and colored people in North Carolina. We wish this last statement were true, but it is not true, and cannot be as long as the system of white supremacy is preached from the hustings by the good governor and other Democratic politicians.

The lower class of white people are taught during the campaigns that the "worst white man is better than the best nigger," and that Negroes are to be kept "in their place." And how can it be expected that these same lower class of white people, when they get in the jury box, will do otherwise than as they have been taught? The politicians tell them to keep the Negro down and they have been trying for many years to do as they have been told. The fact that the Negro issue is the only issue that a Southern white man can win on is sufficient in itself to refute the governor's assertion that Negroes receive equal justice with the whites.

The white supremacy theory is that the white South shall be the political masters of the black South. This means political slavery, and any sort of slavery is accompanied with injustice and inequality.

But the worst thing of all is that Governor Glenn can say these things without refutation by the Negroes of his state, who know that the statement is not born out by the facts. The colored people of North Carolina are silent because they feel that they are in a bad situation, and to speak out would only make bad matters worse. The fate of Professor Bassett of Trinity College is enough to show that not even white men can speak their minds against white supremacy and live in North Carolina, and if this is true of white men what would happen to Negroes?

We congratulate the colored people of North Carolina that they are able to

maintain themselves amid such trying ordeals, and we believe they are acting wisely, and that the future will be better by reason of their present fortitude.

Governor Glenn perhaps has gone as far as public sentiment will allow him, and while guarding his particular ambitions, he might be expected to do some good things for the colored people.

OPPOSED TO EUROPEAN IMMIGRATION

THE Georgia Farmers' Union and the North Carolina State Farmers' Alliance have recently passed strong resolutions against the proposed plan of inducing immigrants to come to these states. The farmers there express themselves as satisfied with the labor they have, which is chiefly Negro labor. This looks like another straw that is showing which way the current is running. In spite of the vaporings of a few sensationists who constantly attempt to disparage Negro labor in the South; we see the farmers, who are closest to this question, expressing themselves as satisfied.

These farmers are wise in their day and generation, they know a good thing when they see it, and are not in a hurry to give up a genial, docile slaving Negro for the foreigners who come over here to get all they can, and send as much back to Europe as possible.

Colored labor in this country works harder for small pay and usually spends during Saturday and Sunday with the whites about all he makes during the week.

The foreigners would not do this. They would not work for small wages, nor spend it with the native whites. The foreigners would pretty soon own the land and control the stores themselves.

The duty of the colored labor of the South is to make the most of this present friendly disposition of the Southern white farmers to prefer them to others. While the opportunity abides, the thrifty colored laborer will seek to secure a home for his family and eventually look out for a rainy day.

THE NEGRO IN BUSINESS

THE hopefully inclined may derive encouragement from the statement of Mr. Booker T. Washington, in an address to the National Negro Business League, lately in session at Topeka, Kansas, that the Negro race owns in this country to-day "an acreage of land equal to the combined acreage of Holland and Belgium." It seems a large statement, but there are a great many acres of land in the United States. The Kingdom of Belgium comprises 11,373 square miles, and its population is about 7,000,000. Holland has 12,648 square miles, and a population of 5,400,000, more or less. There are nearly 9,000,000 men, women and children of Negro blood in this country at the time of the last census, and nearly 4,000,000, of them were even then set down as "employed in gainful occupations."

Mr. Washington expressed to his hearers, in eloquent phrase, one of the essential laws of existence on this planet:

> We are learning that no race can occupy a soil unless that race can get as much out of that soil as any other race gets out of it. Soil, sunshine, rain, and the laws of trade have no regard for race or color.

Bishop Potter at the Grave of Cooper



EW YORK, O, not only New York, but the Nation, has a right to be proud of Bishop Potter. And we believe, too, that we are all proud of the Bishop, nevertheless some rush into print in criticism of some of his sayings or doings. So far as we can note, however, the people pay but little attention to the Bishop's critics. There is no man in America, in our opinion, whose words and actions command such wide attention and respect. He isn't always talking, either, but when he talks people listen. Not only the words, but the bearing of the man commands that respect that our higher and inner sense teaches us belongs to a bishop. True, fearing only God, brave, unflinching, dignified. If you have any pet wrongs that you want to preserve, any pet theories of government or the relation of man to man that are inconsistent, develish and selfish that you prefer to continue undisturbed, then you had better stay away from Bishop Henry C. Potter. Don't even read what he says, or your conscience, if you have any, will ever afterwards smite you.

We have the following from The New York Times, August 5:

Bishop Potter delivered an address this afternoon on the "Religious Outlook of the Future," in the churchyard of historic Christ Church, where rest the bones of Fenimore Cooper and many of his family. Cooperstown began to-day a week's centennial celebration in honor of its incorporation as a municipality. Main Street, from the village library and the Alfred Corning Clark Gymnasium, both gifts of Mrs. Henry C. Potter and her sons, down to the Fenimore Hotel, is a fluttering mass of color. Pennants, generous use of the national emblem, and Japanese lanterns make up the fairy archway.

Julia Ward Howe has sent an ode for the occasion, and Admiral Dewey contributes an essay, to be published in the historical volume later in the summer.

One of the highly prized gifts received by John Worthington, Esq., Chairman of the Literary Committee, is a photograph of Queen Elisabeth of Roumania. The inscription, in the handwriting of Carmen Sylva, reads: "Our hearts are full of love for the great poet, our childhood's dearest friend. We can never thank him enough for all the joy he gave us."

Bishop Potter addressed a large assemblage. He said in part:

"There are, as I look out toward our religious future, three notes of menace. The first of these is to be found in the growth of wealth and the love of pleasure. The life of our forefathers was, compared with our modern habits and indulgences and demands, an austere life.

"There was little to get and little to spend; and the condition of life in the homes that first covered these hills and in the lives that were lived in them were full of what we should call hardship and privation. I am not saying that hardship and privation necessarily make men and women devout and God-fearing; but it must be owned that where life had

little to give of pleasure or self-indulgence men learned to look beyond with equal confidence and eagerness for a realization of longings and hungers that they at least believed to be somehow shadows and prophecies of better things to come.

"Again: Another portent of alarm in our time, as one looks out toward the future, is in the growth of what some men—and some churches—to-day call godless knowledge. The whole realm of that which may be known by man has in the last hundred years been transformed, and many cherished beliefs which, with most of us, have been intertwined with our earliest conceptions of material, intellectual, and spiritual truth, have been ruthlessly shattered or utterly swept away.

"With all our vaunted emancipation from earlier intolerance there is one note in our modern life which ought to make a Christian people profoundly ashamed. And that is our bondage to the spirit of caste. We compare ourselves complacently, here in America, with races and lands in which—as in China or India—such civilization as they possess, is imperiously dominated by the spirit of caste. In some cities in India, not a great while ago, the Pariah caste were driven from the town at 3 o'clock in the afternoon and the gates of the city closed, lest the shadow of a Pariah might fall upon a Brahman. 'Monstrous and groteque custom,' we cry, 'with its inhuman dishonor of some of God's children!' Yes, my brother—but will you tell me how it differs in essence from that mental attitude or that wonted manner with which most of us bear ourselves toward a Negro or a Chinaman? Are most of us able to find ourselves beside one of these, or any of their like, of whatever alien race or land, without betraying our repugnance, and, too often our downright antagonism? In fact, the only difference between our conception of our estimate of caste and that of our forefathers consists in its narrowness and its ignorance.

"Men tell us that these hours are hours of great restlessness and impatience and surrender old forms of faith. My brother, I more than partly believe it! The religious history of mankind is inevitably the renunciation of misconceptions, or half conceptions, or false conceptions of the truth for the clearer vision and the simpler faith which are the gift of the Holy Spirit! Step by step, and often losing its feeble footing and sliding backward in its path, the soul climbs up to God. But out of failure comes a surer progress, and out of struggle the final and glorious triumph!"

AUTHORS

AT Learning's fountain it is sweet to drink,
But 'tis a nobler privilege to think;
And oft, from books apart, the thirsting mind
May make the nectar which it cannot find.
'Tis well to borrow from the good and great;
'Tis wise to learn; 'tis god-like to create!

—J. G. Saxe.

Colored Bishops and the Episcopal Church

BY REV. HUTCHENS C. BISHOP

DURING the past year there have appeared, in both the religious and the secular press, many articles under the above, or similar caption. The subject has been very fully discussed in publications devoted especially to the interests of the Protestant Episcopal Church. It is assumed that whatever affects the welfare of a considerable number of the people is of interest to all; and considering the peculiar status of the colored people of this country this becomes especially true. It is presumed, therefore, that a concise statement, touching an ecclesiastical matter of primary concern to those more directly affected may not be out of place in a magazine devoted to the discussion of questions touching the best development of the people.

About eight years ago there was started a movement among the colored clergymen of the Protestant Episcopal Church, seeking to create a sentiment in that Church favoring the consecration of colored bishops with special jurisdiction for work among colored people, with particular reference to the South, who should have the oversight and direction of that department of the Church's missionary work. This movement met with much opposition in the line of honest ecclesiastical conviction, as well as of carping criticism. It, however, steadily gained strength until at length a meeting of the conference of clerical and lay workers, held in Newark, N. J., in 1904, a petition was adopted memorializing the General Convention (the governing body of the P. E. Church) to pass a canon (or law) authorizing some adaptation of the historic Episcopate to the special needs of the colored work, and proposing a canon which in the judgment of a large majority of colored clergymen would best meet the requirements of the situation without sacrificing Catholic principle, or otherwise offending the already constituted Episcopal authority. The memorial was presented to the General Convention held in Boston in the same year, and after much discussion recommended itself so favorably to that body, it was referred to a special committee of five bishops, five priests and five laymen, to make a full investigation of the whole subject and to report at the next triennial meeting, which occurs at Richmond, Virginia, in October of this year. I venture the assertion there is no more important matter to come before the meeting than the report of this committee.

It must be remembered that the Episcopal Church in her general laws has never made any discrimination on account of race or other conditions. Her position among the larger religious

bodies is almost unique. Immediately after the war the Methodist, Baptist and Presbyterian bodies divided and set up independent organizations with the distinctions of North or South, which meant nothing less than dividing on the race issue. With one exception this independence is still maintained, on the same issue. But not so with the Episcopal Church. Her unity has been steadily maintained. And for this whole country and for ALL the people there has been one law and one authority. Surely this is as it ought to be. A church that breathes the spirit of her master, the spirit of common brotherhood ought to be broad and inclusive rather than narrow and exclusive.

It is not, however, claimed that the members of the Episcopal Church have had less of prejudice, or that they are less influenced by it. It is probable they were stopped in following the example of others, or of setting it, by a higher regard for ecclesiastical unity and on grounds of church polity rather than because they felt less strongly on the great issue of the time. But for whatever reason the fact remains, and it is to her credit that she has not allowed to come into her general canons any discrimination on account of race or previous condition. The question is frequently asked, Why, then, make any discrimination now? Why not allow this Catholic character of her law to remain unchanged? Why should there be made any special provision or exception for colored people? And above all, why should colored men ask it?

The fact that colored men are asking for it is presumptive evidence that what is asked for is desirable. No one knows better than they the conditions and needs of their work. They realize, also, that what they are asking for is not ideal, any more than the existing conditions are ideal. But the situation is such that something needs to be done, and this seems the best thing in the circumstances. For what has happened politically in this country has also happened ecclesiastically as far as the P. E. Church is concerned. The Constitution of the United States guarantees to every citizen, in all the states, all rights and privileges of citizenship, without regard to race, color, or previous condition. And yet in most of the Southern States these rights by legislative enactment have been infringed upon and curtailed, and whether the law in its phraseology says so or no, discrimination on account of race or color is intended and is accomplished, and now the same thing has occurred in the Episcopal Church. In many Southern dioceses, by diocesan enactment, colored people, both clerical and lay, have been and are discriminated against and have had their privileges curtailed. And in the church, as in the state, it seems improbable, or impossible (?) that these wrongs will be righted. The fact is, in many of those dioceses colored clergymen and laymen have no share in diocesan affairs. They are set apart into convocations, presided over by the bishop, who sometimes has been a party to their ecclesiastical disfranchisement; or, if not, has been unable to withstand it. Now it is proposed to make it possible that the work among colored people in two or more contiguous dioceses may be set apart as a mission-

ary jurisdiction, and that a colored priest may be consecrated and appointed to this territory; and that he and his jurisdiction shall bear the same relation to the General Church as the bishop of any other missionary jurisdiction, the point of contact being with the General Church rather than with the diocese. By this provision the Church, especially in the South, will be rid of a great deal of racial friction and the work placed upon a basis that promises favorable results.

Another reason why this proposal is made (and it is hardly open to question) is that colored men are able to accomplish more in the moral and religious uplift of their people than others not so closely identified with them. The success of colored school teachers is too general to need more than a passing reference as evidencing this statement, and in the matter under consideration here it is only necessary to refer to the tremendous influence for good exerted by the A. M. E. Church and the A. M. E. Zion, officered from top to bottom by colored men, to illustrate what ability there is in colored people when they have to develop it, for initiation, organization and execution. It is believed if in the Episcopal Church there were given larger opportunities for the exercise of these qualities, as the proposed canon, if adopted, will give, the results in work and accomplishment will commend the wisdom and foresight of those who are responsible for the suggestion.

One thing more in conclusion. There is no desire and there need be no fear of adding to the already too many independent religious organizations to set up a new one. The colored men of the Episcopal Church are as loyal and as devoted to her historic continuity as any of her sons. They would no more be guilty of setting up a schism than of sacrificing their manhood, and they do not proprose to do either. The writer is no special pleader. He is one of the older clergy who was very slow to follow the leaders in this movement. He is so impressed with the need of some such action as is proposed and its wisdom under the circumstances that he wants to give all credit to those who were first in the movement.

NEW YORK, N. Y.

Prevailing Conditions in the West Indies

BY FREDERICK T. BRATHWAITE



IVE unto Cæsar the things that are Cæsar's, and to God the things that are God's." In complying with this, I consider myself free from criticism, after having waved from my mind any malice or ill-feeling that may therein exist, as to prevailing conditions in the West Indies. We are aware of the fact that the West Indians in America to-day have demonstrated to the world that they are an energetic people, eager in their efforts to succeed in the face of wild oppression. But can we say this of those whom we find at home in the West Indies? What is it that has hampered their strides of progress in their own home? If this is the question, then prevailing conditions seem to be the only obstacle in their way. No such avenues of progress are opened to them at home as can be found in the United States, regardless of prejudice and race hatred.

We will find in the West Indies to-day prevailing conditions that will demand the sympathy of the civilized world. To compare existing conditions in the West Indies to-day with that of America, one would quickly reach the conclusion that America, with all her race prejudice and Negro disfranchisement, offers more opportunities to the Negro race than any other nation under the sun. We have heard of the opportunities offered the West Indians at home, but have never stopped to inquire into the reasons for their presence in America.

Before going any further, I shall endeavor to show the condition that confronted me on my visit to the West Indies. In Barbadoes, for instance; there you will find Negroes discharging the duties of some of the highest positions that can be offered to any one, regardless of race, color, or creed. Negro mechanics, doctors, lawyers, professors, teachers, and business men whose ability and learning are equivalent to that of their white competitors. These men we find on one side; but on the other stands the majority, where you will find existing conditions far from expectation. It is true that race prejudice is not so openly demonstrated as it is in the United States.

But what sadder condition can one behold than that of seeing boys and girls between the ages of ten and twelve working in the fields as laborers, instead of being in school. These boys and girls receive a compensation of twelve cents per day, or sixty cents per week; while the elder men and women earn from twenty-four to thirty cents per day. This seems good wages to those who are compelled to labor in the fields; and those who do not, have to content themselves by other labors, such as

breaking stones, cutting grass, and doing other iittle odd jobs that are scarcely worth while mentioning.

It is a common thing to see mother and daughter toiling in the fields side by side, while the son in some instances may be learning a profession. While a majority of the natives are educated, there is a large number that are not. The reason given for this is, that the time they should have been in school they were compelled to labor in the field instead.

In comparing America with the West Indies, one really feels as though they were intruding upon the feelings of their colored brethren. In Barbadoes, for instance, while they have boasted of a colored judge, Afro-Americans have surpassed them in boasting of a colored governor. The West Indians can also boast of colored lawyers, doctors, mechanics, teachers and business men, as well as men in government employ; but alas! their mark has been overreached by Afro-Americans, who can also boast of men of the same type, and above all, they can boast of producing one of the greatest Negroes the world has ever known or heard of, in the person of Dr. Booker T. Washington. Thus far, Afro-Americans will readily admit that England, who was the first to free her slaves, is merely following in the trail when it comes to offer them real liberty.

In Barbadoes, where the majority of the natives are colored, among whom we can find men capable of filling any position, one would hardly believe that Great Britain is doing justice to her subjects when she has never considered it her duty in extending her hand of equality to give her colored subjects a colored governor.

Say what one will of America, criticize her lynch law as they will, Afro-Americans are aware of the fact that this government can no more stop lynching than it can stop thieves from stealing. It is true that while this government has failed to use its power in the aid of checking such barbarism, it must also be admitted that with all the power this government may bring into action, lynching will still continue until the time arrives for it to die its natural death.

It is indeed surprising to see how a majority of Negroes can subject themselves to such treatment and be governed by a handful of white men who, while not so openly demonstrative, still possess their share of prejudice, which cannot only be found in America, but the world over. Not only in Barbadoes is the existing condition such a shameful sight to look upon, but throughout the whole British West Indies.

In St. Lucia in particular, one cannot help wondering—wondering at the sight which confronts their eyes the moment they are landed. Here you will find what I consider a much worse condition than that to be found in Barbadoes. St. Lucia, which is one of the greatest coaling stations in the Caribbean Sea, is separated from Barbadoes by a distance of about ninety miles, where vessels from all over the world call for coal. One would think that with such a great demand machinery would be brought into action in coaling the vessels, rather than depend upon the women of the

island to carry on the work. But Instead, those who have charge of the work will tell you that machinery is a failure while the women have health and strength. It is the women upon whom these men depend to carry on their work. It is the women who outnumber the men in coaling the vessels. It is the women who are first to see the signal of an incoming steamer. It is the women whose voices you will hear after the signal is hoisted on the flagpole, crying, "b-o-a-t, b-o-a-t!" And more surprisingly, it is she who is first to reach the steamer's deck with a basket of coal. With bare feet, with wrappers thrown around their heads and their skirts drawn up almost to their knees, these women must carry baskets of coal weighing over a hundred pounds each, from the wharf up to the gangway to the steamer's deck, and there dump it into the bunkers; and as fast as their feet can carry them must return to the wharf for another and another such basket until the signal is given to stop. At this signal the poor creatures find themselves in a much broken down condition. "But ah!" she murmurs to herself, "I must do this or starve. I am too proud to beg, and will not steal, so thus I must earn my bread by the sweat of my brow." But ah! who knows how many have departed this life on account of having to toil as they do for the mere sum of one cent for each basket of coal they may carry, while in several cases these women are compelled to carry two baskets for one cent. Now, if this is liberty, then what is slavery? If it were in my power to furnish it with a name I would immediately call it slavery, alias liberty. Such is the existing conditions in the West Indies, where the majority of the islands are part of the Empire of Great Britain.

While the West Indians are contented with the prevailing conditions with which they are surrounded, Afro-Americans, though farther advanced, are fighting their battle for liberty and equality more so now than they ever did before, and forget not to say that had their path been as free from opposition as that of the West Indians there would have been reversed conditions in the United States to-day. But our white brethren being alert enough to see and know this, are doing all they can to check the strides of Afro-Americans. But alas, it will not be long before the barrier will be broken down, and American Negroes shall march forth with an extended hand of fellowship to offer, in the hopes of assisting the Negro race throughout the world. For behold, great is Britain and her subjects; but greater than all to me is America.

DUST on thy mantle! dust,
Bright Summer! on thy livery of green.
A tarnish as of rust,
Dims thy late-brilliant sheen;
And thy young glories,—leaf, and bud, and flower,—
Change cometh over them with every hour.—GALLAGHER.

"The Crucial Race Question"---A Critique

BY WILLIAM V. TUNNELL

Professor of History, Howard University, Washington, D. C.

NOTE:—The following letters will explain the form and occasion of this contribution.—AUTHOR.

MY dear Professor Tunnell:

Our mutual friend, the ex-President of ——— College, has sent me the letter which you wrote to him after reading the first installment of the proof to my forthcoming book entitled "The Crucial Race Question." I am very much interested in the letter and want to thank you most warmly for it.

In respect of your chief objections you have taken your stand on such important ground and sustained yourself so well that I feel that there are at least two vital defects in my work so far as you have read it. The printing of the book has progressed so far and the time for its appearance is so near that I cannot very well make extensive changes in the body of it, but I shall do the best I can to take care of the defects you have pointed out so clearly in a new section to the Appendices. It will be Appendix VI, entitled: "The Author's Reply to the Chief Criticisms Against Positions Taken in 'The Crucial Race Question' by Some Among the Ablest Clergymen and Laymen of the Country Who Were Kind Enough to Read the Proofs of the Book."

The first section of this Appendix will be entitled "The View of a Prominent Southern Afro-American Clergyman" and under it I shall try to remove your objections to the book so far as they are based upon what I say about the Degeneration of the Negro and the necessity of an Exodus on his part.

I would like the privilege of publishing your letter for it will enable me more effectively to deal with the great objections which you so strongly present in it. I send you herewith a copy of the letter. You will notice that I have changed it by filling up abbreviations and leaving out your own address and name but I would be glad to restore them if you are willing to have your identity known. You certainly need not be ashamed of that letter, but there may be other reasons on account of which you might shrink from having its authorship known. You, of course, are at liberty to make any changes that you may wish in the way of omissions, etc.

I am obliged to go to press in time to get the book out by the 15th of August. I hope, therefore, that I may be favored with your reply, if such a thing is possible, by return mail. The copy for Appendix VI should go to the printers on Monday next at the very latest.

Thanking you again for your able and frank and most timely criticisms and

hoping that you will grant my request, I am,

Very cordially and gratefully yours,

WILLIAM M. BROWN.
Bishop of Arkansas.

My dear Dr. ————:

I beg to thank you for permitting me to read the galley proofs of Bishop Brown's forthcoming book and at the same time to read your strong and learned letter to Bishop Satterlee. I am glad that the letter is to find a place in Bishop Brown's brochure and I am thankful that Bishop Brown is giving so much time and thought to the work among the colored people.

I accede to your request for a brief expression of my opinion on the pages I have been privileged to see all the more readily that I know the good Bishop personally and am assured that as he is candid and straightforward in his utterances and criticisms, so he appreciates the same qualities in others. This, I regret, cannot be said of all our bishops. As there can be no question as to the righteousness of the Bishop's motive, what I shall say will deal almost wholly with questions of fact, argument and wisdom.

The Bishop speaks of the people in the prefixed prayer as a "sinful," "perishing" race. If he means by that a people who are dying out physically, i. e., a vanishing people, I would say that statistics do not warrant the use of that adjective. If he means a spiritually perishing people he ought to qualify his adjective and a slight recourse to religions, literature or the morning newspaper would probably impress the Bishop that the other adjective, "sinful," has some significance in its characterizations of other peoples beside the Negro. The word "perishing" in his use of it is ambiguous, for he says this perishing people now number ten millions and by close of present century will number fifteen millions.

In the book, expressions as to the increasing "degeneracy" and "downward course" and "hopelessness" of the Negro are frequent and there is but one inference, viz: that the Negro must inevitably and speedily sink into deeper and deeper depths of physical and moral degradation and misery, or what the Bishop calls "ruin and extinction here in America," or he must "return to Africa." The Bishop doesn't seem to be aware that careful students of the race problem who look broadly at the whole question are at direct issue with him. The well-nigh unanimous verdict is that the Negro has made extraordinary progress since emancipation despite various and grievous handicaps. It is a fact that there are some who are deteriorating (there are many whites who are also deteriorating) but how about the many who have been and are making steady progress in all that constitutes good citizenship. There must be some of these even in Arkansas.

Moreover, he might as well disabuse his mind as to the settlement of the problem by expatriation, or return to Africa. There isn't a reputable statesman or publicist or sociologist to-day who thinks this scheme within the range of practical politics. The Negroes will not go willingly en masse; it is a physi-

cal and moral impossibility to compel them. The failure of colonization societies and schemes in the past give no ground for such a hope to-day. Unless all signs fail the Negro is here to stay for weal or woe to himself and the people among whom he lives.

Again: I do not see how the Bishop expects to support his 6th, or final, proposition, his conclusion, from the preceeding propositions, i. e., how such a "sinful," "perishing," "degenerating," "hopeless" people who are rapidly "sinking down to utter extinction" can save themselves by a "wholly independent and autonomous church." Some of the delegates to the General Conference will call that a reductio ad absurdum. Is the Bishop aware that these are the very premises which are exploited to-day by those who deny the Negro all political rights, and governmental franchises and liberties—how then can such a helpless people found and administer an independent and autonomous church—these blind leaders of the blind? I am sorry to see the Bishop involve himself in such an apparent inconsistency. If his asseverations are true there is but one thing to do—remand the Negro back to slavery or keep him in a state of tutelage until he either perishes or develops powers of self-government. No people in such a "pitiable" condition could possibly take care of or be saved by any mere pieces of ecclesiastical machinery.

There is a bit of exegesis, too, in the book which I think is strangely faulty. The Bishop triumphantly says that St. Paul did not say there is "neither white nor black" in his famous generalization about unity in Christ Jesus. No! For the simple reason that the Apostle was stating a great principle and not a category of particulars. Does the Bishop expect the Apostle to name every conceivable diversity or antithesis among men? Why, then, didn't he name Anglo-Saxon, or Slav, or Celt, and all the other racial diversities ad infinitum? He didn't specify "white" any more than "black," so both are in the same category, and both or neither were then included in his broad generalization.

Our race differences in America are as water to wine compared with the differences in St. Paul's day between Jew and Gentle, or Greek and Barbarian, or Roman and Scythian. The New Testament contains abundant verification of this fact without recourse to secular history. There are some who on reading the Bishop's argument on this point will say his distinction is puerile and will be tempted to discount the whole book or plea on account of it. If the object of the Bishop's book is to get votes for an A. P. E. (Ape) Church at the General Conference, I fear his defective reasoning in several vital points will fail to convince the majority of delegates to that august body. If, however, he aims to please as a "Southernized Northerner" a certain—perhaps a large class of whites in his own diocese, say—he will succeed famously. If he has reading and thinking colored people in his mind (the only class, alas, it seems that we have been able to reach), I ought to say in all candor and without any personal feeling in the matter, that his book as it now stands will excite against himself and the Episcopal Church a tempest of bitter recrimination and denunciation

by the Negro clergy of all denominations, the press and the schools, and thus give another violent setback to the ever-recurrent setbacks the Episcopal Church get among the colored people from the unwise and ill-considered utterances of many of our bishops. If our bishops cannot say something to win and placate (without flattery and falsehood) the colored people whom they are supposedly trying to reach and save, then they ought to keep quiet! This sort of vinegar is driving away the flies and more and more confirming the intelligent among the colored people, who are leading and influencing their people more and more, that the Episcopal Church did nothing to free them before the war, i. e., was a pronounced pro-slavery church, and since the war it has shown itself either indifferent or hostile toward them. We shall, or ought to, come to see before long that the colored people are not tumbling over one another to crowd into the Episcopal Church, and that unless we quit insulting them we may spend millions without avail to reach the stronger and more self-respecting among them, and we shall be obliged to call the Episcopal Church the white man's church, or what it is being increasingly called among white Episcopalians the Anglo-Saxon Church.

What I think is truly "pitiable" is to see the Church haggling over questions of jurisdiction and geography when "sinful," "perishing" people are "going down to ruin and extinction," and to see the empurpled successors of St. Paul, who became a Gentile to the Gentiles that he might save them, and of a St. Peter, who was taught by a heavenly vision that he should call no man common or unclean whom God had cleansed—these followers of the hated and despised Jew of Nazareth, who was so meek and lowly of heart and who loved the Samaritan and the sinner even unto death upon the cross for them—say or think "that it will be an evil day for the Church when the doors of the General Convention are opened to Negro bishops and delegates."

This kind of talk, of which, alas! we hear too much from our bishops—with honorable exceptions—is making the colored people (like the working man) curse the Church and sometimes the Christ whom the speakers and writers are supposed to represent.

For twenty-five years I have labored hard to persuade the Church to give the colored people bishops of their own race—not boot-black bishops, but real ones—for the sake of blessing and helping the colored race, because I believed and do now believe that they can be more effective and sympathetic shepherds to their own people than white bishops. Yet I am free to say that if race prejudice pure and simple be the real motive of this movement then I could wish and pray that the whole plan which now seems to be on the verge of realization might prove abortive and perish for the glory of God and the honor of His Church!

Nothing, my dear Doctor ———, but a sense of duty to God and His Church would impel me to write these few halting sentences. I have written them absolutely without animus and with no personal feeling of resentment or bitterness. I have tried to approach Bishop

Brown's argument with dispassionate logic, and I have added a word which I think ought to have a wider publicity than these obscure pages. If you do not approve of these poor words of mine, or if you think they will wound any one, kindly return them to me and oblige

Yours very faithfully,

WILLIAM V. TUNNELL.

WASHINGTON, D. C.

The Untold

BY GERTRUDE H. DORSEY BROWNE

RESPECTFULLY dedicated to the memory of the late Chas. L. Marshall, principal of Christiansburg Industrial Institute, Christiansburg, Va., and Elizabeth Wright-Menafee, principal of Voorhees Industrial School, Denmark, S. C.

THERE are heroes in the great beyond
Whose names no history tells;
There are many in the vast unknown
Whose praise no charms swells.

There are fathers who have fought alone,
Alone in rain or sun,
But by their toils, which few will own,
Great victories have been won.

The mothers who have suffered much
That others might be blest,
Yea, legion is the name of such,
Whose deeds are unconfessed.

The mountain cave may be the spot,
The valley hut the place
Where, in the peasant's lodge or cot
Is hid a hero's face.

Beauty has lived whose perfect grace
A Raphael's virgin vied;
No artist drew the lovely face,
His colors lie untried.

hoping that you will grant my request, I am,

Very cordially and gratefully yours,

WILLIAM M. BROWN.
Bishop of Arkansas.

My dear Dr. ————:

I beg to thank you for permitting me to read the galley proofs of Bishop Brown's forthcoming book and at the same time to read your strong and learned letter to Bishop Satterlee. I am glad that the letter is to find a place in Bishop Brown's brochure and I am thankful that Bishop Brown is giving so much time and thought to the work among the colored people.

I accede to your request for a brief expression of my opinion on the pages I have been privileged to see all the more readily that I know the good Bishop personally and am assured that as he is candid and straightforward in his utterances and criticisms, so he appreciates the same qualities in others. This, I regret, cannot be said of all our bishops. As there can be no question as to the righteousness of the Bishop's motive, what I shall say will deal almost wholly with questions of fact, argument and wisdom.

The Bishop speaks of the people in the prefixed prayer as a "sinful," "perishing" race. If he means by that a people who are dying out physically, i. e., a vanishing people, I would say that statistics do not warrant the use of that adjective. If he means a spiritually perishing people he ought to qualify his adjective and a slight recourse to religions, literature or the morning newspaper would probably impress the Bishop that the other adjective, "sinful," has some significance in its characterizations of other peoples beside the Negro. The word "perishing" in his use of it is ambiguous, for he says this perishing people now number ten millions and by close of present century will number fifteen millions.

In the book, expressions as to the increasing "degeneracy" and "downward course" and "hopelessness" of the Negro are frequent and there is but one inference, viz: that the Negro must inevitably and speedily sink into deeper and deeper depths of physical and moral degradation and misery, or what the Bishop calls "ruin and extinction here in America," or he must "return to Africa." The Bishop doesn't seem to be aware that careful students of the race problem who look broadly at the whole question are at direct issue with him. The well-nigh unanimous verdict is that the Negro has made extraordinary progress since emancipation despite various and grievous handicaps. It is a fact that there are some who are deteriorating (there are many whites who are also deteriorating) but how about the many who have been and are making steady progress in all that constitutes good citizenship. There must be some of these even in Arkansas.

Moreover, he might as well disabuse his mind as to the settlement of the problem by expatriation, or return to Africa. There isn't a reputable statesman or publicist or sociologist to-day who thinks this scheme within the range of practical politics. The Negroes will not go willingly en masse; it is a physi-

cal and moral impossibility to compel them. The failure of colonization societies and schemes in the past give no ground for such a hope to-day. Unless all signs fail the Negro is here to stay for weal or woe to himself and the people among whom he lives.

Again: I do not see how the Bishop expects to support his 6th, or final, proposition, his conclusion, from the preceeding propositions, i. e., how such a "sinful," "perishing," "degenerating," "hopeless" people who are rapidly "sinking down to utter extinction" can save themselves by a "wholly independent and autonomous church." Some of the delegates to the General Conference will call that a reductio ad absurdum. Is the Bishop aware that these are the very premises which are exploited to-day by those who deny the Negro all political rights, and governmental franchises and liberties—how then can such a helpless people found and administer an independent and autonomous church—these blind leaders of the blind? I am sorry to see the Bishop involve himself in such an apparent inconsistency. If his asseverations are true there is but one thing to do—remand the Negro back to slavery or keep him in a state of tutelage until he either perishes or develops powers of self-government. No people in such a "pitiable" condition could possibly take care of or be saved by any mere pieces of ecclesiastical machinery.

There is a bit of exegesis, too, in the book which I think is strangely faulty. The Bishop triumphantly says that St. Paul did not say there is "neither white nor black" in his famous generalization about unity in Christ Jesus. No! For the simple reason that the Apostle was stating a great principle and not a category of particulars. Does the Bishop expect the Apostle to name every conceivable diversity or antithesis among men? Why, then, didn't he name Anglo-Saxon, or Slav, or Celt, and all the other racial diversities ad infinitum? He didn't specify "white" any more than "black," so both are in the same category, and both or neither were then included in his broad generalization.

Our race differences in America are as water to wine compared with the differences in St. Paul's day between Jew and Gentle, or Greek and Barbarian, or Roman and Scythian. The New Testament contains abundant verification of this fact without recourse to secular history. There are some who on reading the Bishop's argument on this point will say his distinction is puerile and will be tempted to discount the whole book or plea on account of it. If the object of the Bishop's book is to get votes for an A. P. E. (Ape) Church at the General Conference, I fear his defective reasoning in several vital points will fail to convince the majority of delegates to that august body. If, however, he aims to please as a "Southernized Northerner" a certain—perhaps a large class of whites in his own diocese, say—he will succeed famously. If he has reading and thinking colored people in his mind (the only class, alas, it seems that we have been able to reach), I ought to say in all candor and without any personal feeling in the matter, that his book as it now stands will excite against himself and the Episcopal Church a tempest of bitter recrimination and denunciation

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by the Negro clergy of all denominations, the press and the schools, and thus give another violent setback to the ever-recurrent setbacks the Episcopal Church get among the colored people from the unwise and ill-considered utterances of many of our bishops. If our bishops cannot say something to win and placate (without flattery and falsehood) the colored people whom they are supposedly trying to reach and save, then they ought to keep quiet! This sort of vinegar is driving away the flies and more and more confirming the intelligent among the colored people, who are leading and influencing their people more and more, that the Episcopal Church did nothing to free them before the war, i. e., was a pronounced pro-slavery church, and since the war it has shown itself either indifferent or hostile toward them. We shall, or ought to, come to see before long that the colored people are not tumbling over one another to crowd into the Episcopal Church, and that unless we quit insulting them we may spend millions without avail to reach the stronger and more self-respecting among them, and we shall be obliged to call the Episcopal Church the white man's church, or what it is being increasingly called among white Episcopalians the Anglo-Saxon Church.

What I think is truly "pitiable" is to see the Church haggling over questions of jurisdiction and geography when "sinful," "perishing" people are "going down to ruin and extinction," and to see the empurpled successors of St. Paul, who became a Gentile to the Gentiles that he might save them, and of a St. Peter, who was taught by a heavenly vision that he should call no man common or unclean whom God had cleansed—these followers of the hated and despised Jew of Nazareth, who was so meek and lowly of heart and who loved the Samaritan and the sinner even unto death upon the cross for them—say or think "that it will be an evil day for the Church when the doors of the General Convention are opened to Negro bishops and delegates."

This kind of talk, of which, alas! we hear too much from our bishops—with honorable exceptions—is making the colored people (like the working man) curse the Church and sometimes the Christ whom the speakers and writers are supposed to represent.

For twenty-five years I have labored hard to persuade the Church to give the colored people bishops of their own race—not boot-black bishops, but real ones—for the sake of blessing and helping the colored race, because I believed and do now believe that they can be more effective and sympathetic shepherds to their own people than white bishops. Yet I am free to say that if race prejudice pure and simple be the real motive of this movement then I could wish and pray that the whole plan which now seems to be on the verge of realization might prove abortive and perish for the glory of God and the honor of His Church!

Nothing, my dear Doctor ———, but a sense of duty to God and His Church would impel me to write these few halting sentences. I have written them absolutely without animus and with no personal feeling of resentment or bitterness. I have tried to approach Bishop

Brown's argument with dispassionate logic, and I have added a word which I think ought to have a wider publicity than these obscure pages. If you do not approve of these poor words of mine, or if you think they will wound any one, kindly return them to me and oblige

Yours very faithfully,

WILLIAM V. TUNNELL.

WASHINGTON, D. C.

The Untold

BY GERTRUDE H. DORSEY BROWNE

RESPECTFULLY dedicated to the memory of the late Chas. L. Marshall, principal of Christiansburg Industrial Institute, Christiansburg, Va., and Elizabeth Wright-Menafee, principal of Voorhees Industrial School, Denmark, S. C.

THERE are heroes in the great beyond
Whose names no history tells;
There are many in the vast unknown
Whose praise no charms swells.

There are fathers who have fought alone,
Alone in rain or sun,
But by their toils, which few will own,
Great victories have been won.

The mothers who have suffered much
That others might be blest,
Yea, legion is the name of such,
Whose deeds are unconfessed.

The mountain cave may be the spot,
The valley hut the place
Where, in the peasant's lodge or cot
Is hid a hero's face.

Beauty has lived whose perfect grace
A Raphael's virgin vied;
No artist drew the lovely face,
His colors lie untried.

Birds and flowers have passed away
Whose matins and whose bloom
No human ear has caught the lay,
No mortal the perfume.

Some one deserved the laurel wreath
Another's brow adorns,
But lo, he fainted in the heath,
Beneath a crown of thorns.

Some one, some where, in times of need
Has righted divers wrongs—
No poet words his noble deed,
No minstrel sings his songs.

The songs unsung, and deeds untold,
The beauty still unfound;
The lambs who never knew a fold
The heroes left uncrowned.

They number more than tongue can tell
As each age adds its store,
While years and months the army swell,
And still there's more and more.

'Tis not the brush, nor verse, nor song,
Nor homage of the clan
That helps humanity along—
The ACTION makes the man.

However secret be the place
Of duties performed well,
God's book of records none erase—
Eternity will tell.

A Trip to Tuskegee Institute

BY S. J. HUNTER



S. J. HUNTER
Founder and Principal of the Noxubee Industrial School, McLeod, Mississippi

INSTRUCTED by Messrs. Jones, Shelton and Dent, three leading white men of Macon, Mississippi, the home of Mrs. Booker T. Washington, to visit Dr. Washington at Tuskegee in the interest of the fund given for rural education in the South for Negroes by Miss Jeans, Quakeress of Philadelphia, I started on my journey May 29th, arriving at Tuskegee May 30th. The first to greet me on my arrival was Mr. A. B. Lovette, instructor in the Printing Department, who, also, is from Macon. I was told that Mr. Washington could not be seen until 3 o'clock. This time was used in seeing the buildings and sights of interest on the grounds.

The first thing of interest that attracted my attention was the number of beautiful cottages, first used at Tuskegee for literary and industrial work, but now used as dormitories. The next building was the John D. Rockefeller Building, where I was given comfortable quarters while I stayed on the grounds. Neatness and accuracy seemed to be the watch word, everywhere and at all times. Leaving the John D. Rockefeller building, the next large building of interest was the Collis P. Huntington Memorial Building. This cost $70,000, and is the most unique and complete in every detail of any building I have ever seen costing the same amount of money. Across from this building was the Phelps Bible Training School, which is also a very attractive three-story frame building. South of that, on the same side of the street, is the Administration Building, where the twelve heads of departments have their offices; also where Mr. Washington has his great office and the council room from which is issued the mandates which control Tuskegee, the greatest institution of its kind in the world.

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Passing from the Collis P. Huntington Memorial Building is seen the foundation of a large dining hall which is to cost $65,000. This is to be an immense building, judging from its foundation. East of this building now in the course of erection is the great Alabama Hall, one of the first buildings on the grounds, which is soon to be replaced by a new building, the gift of a friend from the East interested in Tuskegee. On the north side of the same street, due west of the Administration Building, is the former residence of Dr. Washington, which is now used as a teachers' home and dormitory for girls. South on the avenue, on both sides of this street, are seen the Slater-Armstrong Memorial buildings. The one on the north of the street is used as an Agricultural Building; the one on the south side of the street is used as a Trades Building.

Looking Southeast from these buildings can be seen the beautiful Memorial Chapel, which is said to seat something like a thousand persons at a time. North of this building stands the old Zion Church, in which Tuskegee was organized more than twenty-five years ago.

About this time a carriage came along and was hailed by Mr. Lovette, who said I should visit the farm, and together we took a stroll over the great Tuskegee farm. Words are inadequate to describe the beauty and symmetry of the work being done on this farm in the way of stock raising, truck gardening, and general agricultural improvements.

Our time having been spent, we returned to interview Mr. Washington at the Administration Building. Having been introduced to Mr. Scott, the private secretary, we were told that Mr. Washington was busy, but after a wait of perhaps thirty minutes we were introduced to Mr. Washington, the sage of Tuskegee. Finding that he was too busy to give us the time necessary to discuss the question intelligently relative to our mission, he invited us to dine with him at 6 o'clock, which we most cordially accepted, and at 6 o'clock promptly we were at The Oaks, for that is the name of the home of Mr. Washington at Tuskegee, where we met Mrs. Booker T. Washington, the first colored lady of the land, whom we found to be a most entertaining hostess.

Dinner announced, we sat down to the table. Then I discussed with Mr. Washington the purpose of my visit, the great need of Noxubee and the work being done in the rural district of Noxubee for the unfortunates of my race. It seemed to burden that great man. He studied awhile, asked a few questions concerning the work in which I am engaged and, after supper, said to me: "Mr. Hunter, I fear your work is too far advanced to come within the idea of the gift of the generous donor. But we have not met yet and, when we meeet, I will see what can be done; write me in ten days." This was a great relief to me for I was anxious to have some word of encouragement from this man whom all the world honors.

Indeed, it was a pleasant recreation to visit Tuskegee. I did not get to see it in its most active stages, for I reached the institution a day after it closed and just in time to see Mr. Washington before he was away on his Summer vacation. I am sure any American citi-

zen desiring to know what effort is being put forth in this country to lift up the blacks, a trip to Tuskegee will furnish them all the information on that subject desired. In fact, as I studied that great institution and its founder, it occurred to me that this government could not spend $20,000,000 more profitably than to place it in the hands of our great Mr. Washington and have him direct its expenditure in the interests of the unfortunate boys and girls of the Negro race. For truly, the Negroes in the rural districts of the South, not having an opportunity to come in touch with culture and refinement, deserve the assistance of this government to make them good citizens.

This is not intended as a description of Tuskegee, because to write a description of that institution would require many books. I regard it as the busiest center of activity that I have ever visited.

HONOR THE MEMORY OF TWO GREAT POETS

To the Editor of THE COLORED AMERICAN MAGAZINE:

THROUGH your magazine, I beg to call to the attention of our people the fact that December 17, 1907, will be the one hundredth anniversary of the birth of John Greenleaf Whittier. I need not remind the Negro people of the unselfish labors rendered by this great individual to the cause of freedom and for the perpetuation of the Union. Our race owes him a debt of gratitude it will be difficult for us to repay.

It seems to me that it would be very fitting if we should begin now to make preparations to celebrate this anniversary in a befitting manner. Such a celebration should be arranged for in schools, churches, by literary organizations and various other organized bodies.

I am just in receipt of a letter from friends of the Poet living in Amesbury, Mass., his old home, advising of plans now being perfected for the celebration of this great event in Amesbury.

I trust that our people everywhere will let the world know through a proper celebration of the event how much they honor the memory of the sainted Whittier.

Yours faithfully,

BOOKER T. WASHINGTON.

To the Editor of THE COLORED AMERICAN MAGAZINE:

DEAR SIR—Dr. Davis W. Clark, 222 West Fourth Street, Cincinnatti, Ohio, is treasurer of the Monument Fund for marking the grave of the Poet, Paul Laurence Dunbar, at Dayton, Ohio.

Five hundred dollars have been contributed already to this fund, mostly by whites, but it is believed that the colored people of the United States desire to aid in this movement.

Will you insert this notice in your valued publication, and either receive collections for this fund yourself or interest some other trustworthy person in your community to do so?

All contributions are to be sent to Dr. Davis W. Clark, 222 West Fourth Street, Cincinnati, Ohio, on or about Emancipation Day. Will you not aid in the work of honoring our dead Poet? Very sincerely,

CHARLES YOUNG, Capt. U. S. A.

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The Great Republic; Whither Is It Drifting?

An Address Delivered by ex-Governor George W. Atkinson Before Moundsville, West Virginia, Chautauqua Assembly, July 6, 1907

MY friends and fellow citizens: I assure you it is a great pleasure to meet and greet you to-day. Almost within the shadow of this historic "Camp Ground," I spent a large part of my life; therefore I feel like a wanderer returning to old associations and old scenes, when I look into your pleasant faces to-day. In a sense we are all wanderers upon the great sea of time, and it is well that we should meet and greet one another, and enter upon an accounting as to what we as individuals have been doing, and also to face the important conditions that rise up before us. It should impress us all the more, because these last two or three days we have been celebrating our Nation's "natal day." It seems to me that this is a most opportune hour for all of us to lay aside our sectionalism, our sentimentalism, our political party associations, indeed, our individualisms, and if we can, take an accounting of what we have been, what we are now, and whither we are drifting. This, I confess, opens up a great theme; and this fact alone makes it all the more important that we should think carefully, speak moderately and act wisely. The world moves by epochs and eras; and we are now at an epoch which is of sufficient magnitude to command the attention of all our thoughtful citizens. I therefore trust that you will pardon me for discussing before you to-day a few of the leading problems which confront us as a nation and as individuals.

THE RIGHTS AND DUTIES OF A CITIZEN OF A REPUBLIC.

According to the teaching of St. Paul, man is constituted of spirit, soul and body. That is to say, the great Apostle was a "trichotomist," and in this he differs from nearly all of the metaphysicians and psychologists of all the centuries. The body, he maintains, is the instrument and habitat of the soul and spirit. The soul is to use and control the body, while the spirit, which is soul essence, is to receive instruction from and hold communion with the Great First Cause of all Being—God. In his composite nature man is made, first of all, a social being. His greatest happiness and highest development must proceed from associations with his fellow men. He was also made a moral personage. He possesses an inherent sense or knowledge of right and wrong. Naturally, therefore, he experiences a joy in doing right, and a sense of shame for doing wrong. By this very nature he is a dependent being. He must look to others for the gift and maintenance of life. Hence, being a dependent creature, and possessing a moral nature, he of necessity becomes a religious being—a spiritual entity. If he is a moral man,

he cannot avoid a disposition to recognize some power greater than himself, nor can he rid himself from a sense of final accountability to a higher power than himself. Being "fearfully and wonderfully made," he naturally becomes weary. He cannot help it. He, therefore, easily gets out of harmony with existing conditions. His outlook, as a rule, is narrow and pessimistic. He sees conditions "through a glass darkly." Things appear to him to be out of joint, and inimical to his interests. Others around him are prospering, but he is not. He is led to the conclusion that he is not getting his full share of the prevailing prosperity that is manifest on every hand; and the consequence is discontentment. Like Jeshurun in the wilderness on the way from Egypt to Canaan, the fatter he gets, the harder he kicks and the more disturbances he raises among his associates. Thus it is apparent that the higher the degree national prosperity we attain on the one hand, the greater becomes the discontent among the masses on the other. It therefore follows that the tendency is to array the masses against the classes. We are confronted with capital, on the one side, striving to pile up its millions, while labor, on the other, seeks to hold it down. What is to be the result? In a Republic can these contesting elements be reconciled? Can these competing forces be made to understand, under existing conditions, that they are inter-dependent? Can morals and religion settle this great controversy? Time and a "square deal" must solve the momentous problem. For myself I can see no good reason why this cannot and will not be done.

Tallyrand, De Toqueville, Lord Macauley and other European monarchists, insisted that the American Republic is top-heavy and lacks ballast; that it guarantees too great a scope of liberty to its subjects, and as a consequence of such expansion of individual rights, it must sooner or later topple over, because of the lack of adhesive or tensil power to hold it intact. While it has long outlived the years allotted to it by such profits, it must be admitted, that it has not yet reached the real crisis. As I see it, that period is approaching. and is well nigh upon us. The rights of the parent government as over against the rights of the individual states is the vital question now in issue, and it may seriously disturb the body politic. If a state refuses or neglects to exercise its reserve powers for the public welfare, is it not the duty of the Federal establishment, so far as it can under its constitutional limitations, to intervene and furnish legislation that will prove effective? This raises the question of the centralization of power in the general government and infringes upon the rights of the states, which are also sovereign powers under the national constitution. Under the constitution of the United States, the people do not enjoy liberty by the grace of the government; but on the contrary, the government exercises power by the grace of the people. How far, therefore, can the Congress be allowed to go in the enactment of legislation which the states refuse to adopt? This is a vital question now upon us, and must soon be determined.

ARTICLES OF CONFEDERATION.

Section 1 of Article IV of the Articles of Confederation, adopted November 17,

1777, reads as follows: "The better to secure and perpetuate mutual friendship and intercourse among the people of the different states in this Union, the free inhabitants of each of these states—paupers, vagabonds, and fugitives from justice excepted—shall be entitled to all privileges and immunities of free citizens of the several states; and the people of each state shall have free ingress and egress to and from any other states, and shall enjoy therein all the privileges of trade and commerce, subject to the same duties, impositions and restrictions, as the inhabitants thereof respectively; provided, that such restrictions shall not extend so far as to prevent the removal of property imported into any state, to any other state, of which the owner is an inhabitant; provided also, that no imposition, duties, or restriction, shall be laid by any state on the property of the United States or either of them."

Here we have clearly defined, not only the rights of the states, but the rights of the people also, upon which the Constitution was subsequently established. The greatest possible liberty is therein guaranteed to everyone alike, and under this article of the Confederation, no state or person or class or organization of citizens, has a right to infringe upon the rights and privileges of others. The right of capital and labor to organize for the purpose of promoting their individual interests, cannot be questioned; but they have no authority, under this Confederation, to bind themselves in any sort of a union to dictate to or trample upon the priveleges of others. Any body of men that may undertake to name terms or restrictions which may affect the rights of others, violates a fundamental principle of this Article of Confederation, and in the end will be made to suffer therefor.

President Lincoln aptly and wisely said, "I am for the whole nation doing as they please in all matters which concern the whole nation; for those of each part doing just as they choose in all matters which concern no other part; and for each individual doing just as he chooses in matters which concern nobody else."

CAPITALISM AND SOCIALISM.

My friends, the rapid development made by socialistic sentiment throughout the United States during the past few years, and the headway accomplished by industrial combinations, are, to say the least, startling. On the one hand, we find capital uniting corporations into trusts in every branch of industry; and equally vigorous on the other, we find a growth of sentiment favoring labor monopolies. The working classes are being honey-combed with the propaganda of what is termed "industrial democracy." It cannot be denied that Socialism is upon us, and preparation to meet it intelligently and firmly should not be delayed. Capitalism and Socialism are the antipodes of each other. One is an aristocracy—the other is an unrestricted, extreme and dangerous democracy. One of them seeks to do away, as far as may be, with the waste of material, and do away also with middlemen in the handling of products, so as to reduce the cost of production to a minimum, thus enabling it to control markets and prices, and at the same time enrich itself, while the other seeks to destroy competition, with the hope of seeking productive

prices of all the conditions of industry. Capitalism thus seeks organization mainly for private gain, while Socialism insists that it is acting for the public welfare—hence its marvelous growth. I regard both of them, unless they are restricted, dangerous elements and serious drawbacks to the prosperity and growth of the Republic.

If the socialist and capitalist and the great body of the people, who are neither socialist nor capitalist, will look to the core of the matter, recognize the organization of industry as inevitable and desirable, and bend their energies towards securing a union which shall contain the maximum of liberty, private initiative, and voluntary co-operation, and the minimum of mastery, either in the form of the individual mastery that prevails in capitalism, or the mastery of the majority which would be carried to the limit under socialism, we may be able to escape the dangers of capitalism on the one hand and of socialism on the other, and attain a mutualism which will embody the unity at the heart of both socialism and capitalism, and avoid the evils and the dangers of both extremes.

The age in which we are now living presents business conditions that are rapidly changing, not only in our own country, but in all the civilized portions of the globe. The plain people are no longer content to merely toil and exist, and in order to improve their conditions they are determined to secure a larger share of the better things of this life. Modern inventions have brought about a stupendous increase in the production of wealth, and consequently the men who toil are seeking a firmer grasp upon the agencies of government in order that unfair handicaps may be removed and greater freedom of economic opportunity may be better assured. Should the laboring masses be condemned for an earnest endeavor to secure for themselves as much benefit as possible out of all the agencies of modern civilization? The danger lies in immoderate action, which has already revealed itself in a number of localities and is producing a growth of socialistic tendencies that must be deprecated by all well meaning citizens. It therefore seems to me that the laboring masses, as I have already stated, should join hands with capitalists in securing the largest possible production, at the same time using due vigilance and intelligence, under the restrictions of law, to improve conditions as time goes on. No true American will countenance confiscation, nor will he stand any firmer for the rights of capital than he will for the rights of labor. Aggregations of capital are the basis of our great modern industries, and it should be our purpose to regulate them. Socialists would annihilate them, but thoughtful, fair-minded people would preserve them and annihilate their evils. Clear vision and honest endeavor, I believe, in the end will bring to the forefront that degree of mutualism that will settle the controversy in a satisfactory manner to all who are concerned.

HOSTILITY TO RAILROADS.

A serious campaign is on against railroads, which is being vigorously waged throughout the country. As the roads pass down the line, each state and local authority strives to surpass in zeal and increase its force and violence. No one will deny that railroads are the principal

factors in developing the resources of a nation or a state. They are the basis of all commercial prosperity. No longer are they regarded as private corporations merely; they are a part of the public service. Upon this theory national legislation is based. There exists in all sections of the Republic serious hostility to them, as is shown by the drastic and severely restrictive legislation recently enacted in a number of the states.

At the same time there is manifest a spirit of unrest and distrust regarding general financial conditions. Complaints are made by financiers that they cannot sell railroad bonds, and they are being forced to issue short-time notes at high rates of interest, instead of long-time bonds, with which to raise funds to carry on their improvements. I am not a financial expert, and I cannot attempt an analysis of these monetary conditions. I have an abiding faith in the growth and prosperity of the country, but, at the same time, I am impressed with the belief that we are living in a period of excessive inflation similar to the greenback period which followed the civil war. It seems to me that the present prices of labor and living cannot go on increasing without a day of adjustment. There never was a balloon sent up that did not come down. The tendency is toward extremes in all things nowadays, and these tendencies will not serve to remedy existing conditions, but they may and doubtless will check the operations of railroads to an extent that will affect the business interests of the entire country, and may bring suffering upon all classes of our population. Already a number of railroads have stopped improvements on account of lack of funds with which to carry them on.

Railroads, my fellow citizens, are the business arteries of a country which convey its products to centers of trade, just as the arteries of the human body carry the life blood from all of the extremities of the body to the heart, which is the mainspring of life. Disturb these arteries, and immediately our entire trade—our carrying system—is put out of joint, and the result is irreparable injury to the body of the Nation. Not fewer, but more railroads are now demanded because of the marvelous increase of the commerce of the country. We should, therefore, as far as in our power lies, support and not hinder them in their development. West Virginia development is still in its infancy. It cannot get on successfully without more railroads. Consequently, if we consider our own interests only, all of us should strive to help and not obstruct them.

Inter-State railroads, however, like all other large corporations, it seems to me, need surveillance and regulation by a greater power, a greater factor than themselves—greater even than the power inherent in the several states, so far as it may be done under the limitations of the constitution. It cannot be denied that the tendency, for a time, was for them, in a certain sense, to govern the country, instead of the country being allowed to govern them. Like all massed bodies of wealth, they became so arrogant and domineering that it was deemed necessary for the people (who are the government) to assert themselves, and the result is now apparent that no longer will

they be allowed to ignore the authority of the states and the nation as to the methods of their management. Looking upon existing conditions from the standpoint of friendship and not hostility, the railroad managers themselves, and not the people, are responsible, to a large degree, for existing conditions. No creature should assume to be greater than its creator. When a mere creature of a state, or even of the general government, assumes to be independent of the power that gave it existence, it should not complain for being "called down." My conclusion, therefore, is that railroad trusts or combines have but little, if any, cause to complain about the conditions in which they now find themselves placed—placed by their own acts of self-arrogated power. Rates and rebates concern all the people, and no railroad corporation can justly complain when the general government declares that one class of shippers shall not be favored to the detriment of others who are entitled to equal privileges. Railroad laws which only prescribe that equal justice shall be meted out to all the people alike, will cease to be obnoxious to the corporations themselves. Such laws are obnoxious to corporations now, only because they curb them in their inequitable policies—nothing more.

My fellow citizens, there is, however, another view to take of this railroad problem. We must not be punitive or revengeful. We must not allow ourselves to go so far as to derange established markets to an extent that, if exercised, will produce a revolution in business. We must avoid doing evil under the guise of doing right. A child destroys a watch because it cannot understand why the wheels revolve; so, frequently the person who lacks the power of analysis, which seems to reach results without knowing the causes that produce them, may, in the end, cause us to pay a penalty in a serious reaction of our present unprecedented prosperity.

There is, my friends, still another side of this railroad problem. Somehow railroad magnates will persist in doing as they please, whatever may be the terms of the law or the wishes of the masses. Mr. Harriman, who is now, and for a brief season only it is hoped, king of Wall Street, the gambling centre of the Continent, seems determined to mow a wider swath in modern financial manipulations, than any of his predecessors. Only a short time ago one John Pierpont Morgan inspired emotions of reverence in the Calibans of Wall street. When he was on the "throne," he could force "stocks" up or down as he pleased, and seemingly by a nod of his head, could produce a business panic at his will. He was then bigger than an emperor or a president. He was the real ruler of the big business interests of the entire country. This self-styled great money-getter, money-raiser, money-bulger, money-chaser, evoked columns of hysteria from his prostrate idolaters. Alexander the Great, Julius Cæsar, Frederick the Second, Napoleon Bonaparte, Ulysses S. Grant, the President of the United States, and the Secretary of the Treasury, were not to be compared with this mighty Collossus, who then seemed to own the entire United States and a big patch of ground on the outside. But when Mr. Morgan found his limitations,

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and his sniveling worshippers discovered that this John III was only mortal, this man Harriman bobbed up serenely as the new idol of railroad finance. All admitted that Morgan was supreme, yet it is now conceded that Harriman is supremer. Harriman is now king, and thus far he has refused to yield his kingly power; and yet it is believed and hoped that he is beginning to lap out his tongue. Until recently he has refused to yield an iota of the power given to him by the millions of money that he has amassed. Does any one wonder that the mighty arm of the general government has been called into the conflict to say to this money and railroad king "thus far shalt thou go and no farther?" It is manifestly necessary that a halt shall be called, even if at the round up the just shall be forced to suffer with the unjust. Panics and starvation are better in the end for the Republic, rather than that its destinies shall be left in the control of Wall Street "bulls and bears."

My fellow citizens, I hope I may be pardoned for one thought more along the line I have just been speaking. It is this: Railroad kings are seemingly working only for their own enrichment, without reference to the interests of their smaller stockholders and the general public. By financial scheming they bring about the consolidations of different railroads, and as a quid proquo for their financial skill, having purchased majorities of the stocks, turn the roads over to the combine at several times the cost to them. According to evidence adduced before the Inter-State Commerce Commission quite recently, the fact was revealed that three railroad kings shoved thirty million dollars into their own nests in the purchase of a single railroad, without the apparent expenditure of a single dollar on improvements. It is a law of common every day honesty; it is a law of common fairness among men; it is the law of God that no one shall reap where he has not sown, nor shall he gather where he has not strewn. Stock-watering, more even than excessive rates and rebating, which are criminal, lies at the very bottom of the existing war against railroad combines. This is one of the prime causes that has forced a day of reckoning with railroads. Wall street dashes to make multi-millionaires out of the stock gamblers and tricksters, have made millions of the American people hostile to railroads who would otherwise have been their friends. When men thus water stock by the wholesale, and then clamor for five or six per cent. interest on the pile, is it any wonder that the average man becomes discontented, and demands that such procedure shall be stopped by the supreme authority of the states and the nation?

WHAT WOULD WASHINGTON AND LINCOLN DO?

Under conditions like these, it is but natural for us to inquire, what would Washington, the father of our country, and Lincoln, its savior, do, if they were alive and among us to-day? Both of them were men of unusual fairness and foresight. Both of them were ideal representatives of the true interests of the people. It is therefore no use to parry words about it. Every one knows if these two patriotic patriot saints were among us to-day, they would stand shoulder to shoulder with Roosevelt in his

honest endeavor to pull the hob-nails out of the shoe-soles of the arrogant capitalists, so as to prevent them from stamping out opposition to their apparent determined policy to ruin or to rule. Like Roosevelt, those two unrivaled patriots, would handle their modern "muck-rakes" early and late, and the effects of their efforts in the cause of common humanity would be felt from the centre to the seas. Only an anarchist seeks to destroy, while an honest, fair-minded man asks no more than an equal chance to enable him to get on in the world. No sincerely upright man will ask for more than "a square deal," and this is due to him, and sooner or later, he will get it. "Right is right, as God is just, and right the day will win." The qualities of a Washington and Lincoln are needed now. We believe these qualities are supplied in the person and character of our present Chief Executive. What a trio—these three: Washington, Lincoln, Roosevelt; and many now believe the greatest of these is Roosevelt.

GOVERNMENT OWNERSHIP OF RAILROADS

Government ownership of railroads, my friends, is among the livest questions before the country to-day. It is new, and yet it is old. It is believed by many that within the lifetime of the present generation, the government will own and operate all inter-state railroad lines, as well as other public utilities. Three prime reasons, it seems to me, will prevent its consummation: First, the lack of money with which to purchase them; second, the possibility, not to say probability, of the inability of the government to manage them successfully in the interest of the public at large; and, third, the loss of taxes on railroad properties to the several states of the union.

While the Congress, by legislative acts, has during the past two or three years, sought to restrain the larger railroad corporations, and has furnished some relief to the general public, yet the railroads have seemingly increased in power and aggressiveness, and are paying but little heed to the efforts that have been made by the Congress to control them. If there is anything definite, as the situation now stands, it is apparent that the railroad corporations must prepare to face a more complete control of their operations by the Federal Government. It is plainly manifest that there will not be any back-tracking in regard to this matter, nor will the masses be satisfied with patchwork legislation. Failure of legislation in this regard, will be the most potential support of the advocates of the experiment of government ownership of all inter-state railroad lines absolutely as a public necessity. As I have already stated, I regard this step a doubtful and dangerous one to take. Naturally we ask ourselves the question whether such step can be legally taken, even if it should be regarded as necessary and dangerous?

The Supreme Court of the United States has held that "a railroad is a public highway, and none the less so because constructed and maintained through the agency of a corporation deriving its existence and powers from the state. Such a corporation was created for public purposes. It performs a function of the state." Thus it is admitted, it seems to me, that the railroads exercise a function of the government

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upon which depends the rights of the people to own and operate the roads, if they see fit to demand such right at the hands of the national legislature.

I have already stated that government ownership of railroads is by no means a new question. From the latest statistics I have been able to gather, I find that in sixty-four countries of the world government ownership obtains, to a greater or less extent in fifty-nine; and is practically exclusive in twenty-nine. Private ownership obtains in thirty-six, and is exclusive in five. It is true, however, that none of the more powerful governments have sought to secure the complete ownership of their railroad lines. Yet it is a fact, which cannot be controverted, that something like three-fourths of the democracies and two-thirds of the monarchies of the world own railroads in part or in entirety. But suppose the United States should decide to own its inter-state railroad systems, what will it cost, how can the money be raised to pay for them, and is it practical for the government to operate them? I wish it to be distinctly understood that I am not appearing to-day as an advocate of this line of procedure. On the contrary, I seriously doubt the expediency or practicability of government ownership of railroads for many reasons which my time will not permit me to state. To answer the questions I have propounded, I shall proceed to give the arguments of the government ownership theorists. It is estimated that it will require from eleven to thirteen billion dollars to buy up all of the more important railroads of the United States; and that their purchase could be secured by a mortgage backed by a government guaranty; which could be worked out by having owners of stock in railroads and the holders of railroad bonds exchange their holdings for United States bonds. These advocating the government ownership idea, insists that such securities would be promptly taken, and in this way all of the necessary funds to purchase the roads could easily be raised. They deny that a "political machine" would grow up, or be created by the railroad employees, nor would there be necessarily any material changes in railroad management. They claim that rates can be fixed, then as now, by the Inter-state Commerce Commission, as under existing laws, and a division of transportation could be established to conduct the actual operations of the roads. They also claim that the reforms which would follow such procedure would be large economies to the shippers of freight, and a reduction in passenger rates also. They insist, furthermore, that postal facilities would be bettered; that safety appliances would be added; that service pensions would be extended to employees; that railroad politics would be forever abandoned, and that the private construction of short line railroads need, in no respect be interfered with.

To my mind, all of these arguments seem vague and indefinite, and I beg to be pardoned for rejecting them. I prefer to allow railroad men to own and operate their roads at their own expense and upon their own responsibility, and that they only be required to "tote fair" while they are endeavoring to "tote their own skillets," as "Sam" Jones curtly expresses it. The better plan, it

seems to me, would be to require all inter-state railroad lines to be chartered by the United States government, and assess them with an annual license tax, as is now done by the several states.

RAILROAD HOLOCAUSTS.

Recently a sentiment has arisen against railroads among the people—and it is general—not only because of what they believe to be excessive charges for carrying freight and passengers, but because of the reckless management of many of their companies for profit and gain to their controlling owners in competition with one another. One of the strongest arguments in favor of government ownership is for the better protection of the lives of railroad passengers. During the past twelve months, more than five hundred passengers in the United States lost their lives while riding upon recklessly managed passenger trains. Naturally the traveling public cries aloud for relief. Perhaps more than any other one thing, this apparent wholesale slaughter of human lives has created a popular clamor for government ownership of railroad properties. It is believed by many that if the government possessed absolute control of these properties, there would be no such things as "cannon-ball" and "fast flying" trains, whose only purpose to secure patronage is to make the quickest possible time between the leading business marts of the country, without reference to the value of the human freight they carry. Naturally the average traveler would feel much safer if "Uncle Sam" owned the rails over which he is speeding, whether the train is scheduled as "slow" or "fast." Absolute safety is much more to be desired than the saving of two hours time between New York and Chicago, when one feels that his life is constantly in the balances. Competition, with the view of a few hours time saving—money alone being in the background has given rise to an almost universal condemnation of trunk-line railroad management in the United States. This competitive recklessness on the part of our American railroads has forced the Federal Government to intervene, in order that the lives of the traveling public may, as far as it is possible, be safeguarded and protected.

WHAT OF THE BOSSES?

My countrymen, there are many people who believe sincerely that morals are deteriorating in the United States. I do not believe the charge. It is true that many croakers insist that present conditions point to the bad, and not to the good. They seem to feel that the world is rapidly drifting, as Dickens expressed it, to the "deminition bow-wows." I say again, I do not believe it, and I sincerely feel that the persons making these charges are to be pitied, rather than condemned. They are narrow in their outlook. They speak from impressions —not from facts. They see through a glass darkly, and not face to face, as the Apostle Paul expressed it. They are inspired from mere hearsay, and not from conditions which in reality exist. I hazard the statement that there never was a time in all the past history of the world, when morals and true moral sentiment were at a higher tide than now exists. It is easy for an ordinary observer to conclude, from what he sees, hears and reads in newspapers, that the

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tide of moral sentiment is ebbing and not flowing, and it is, therefore, only natural that one will jump at conclusions without due consideration of facts. It is conceded that corruption and graft are abroad in the land; and yet it is also true that in all our past history, public men as never before are required to stand up and be counted on the side of every measusure which tends to cleanness in the administration of public affairs. There was a time in the history of our country, when men in public positions could do and act practically as they pleased; when they could ignore and even trample upon the demands of a moral constituency; when they could speak and vote in law-making assemblies without restraint, but that time has passed. No public representative of the people can now be a grafter and a scoundrel and hold his job. Indeed, he would fare well, if he could manage to keep from being placed behind prison bars, where a number of them are now languishing as a result of the crimes they have committed. The so-called modern "muck rake" catches such schemers, and if they have even the smell of wrong doing upon their garments, they are relegated to the rear. Why, then, should we assume or admit that the world is growing worse, instead of better? Genuine, solid moral sentiment on the part of all classes, I say again, was never before, in all our past history, at so high a standard as now prevails. As a nation, we are going up —not down, and it is but little less than a crime for one to insist that the contrary is true. More money has been raised during the past fifty years for the betterment of the human race, in every feature of its development, than in the preceding eighteen hundred and fifty years of the Christian Dispensation. The cynic and the pessimist can clamor as they may, the facts and figures are are against them, and from these they cannot extricate themselves.

There is now an epidemic of social betterment abroad in the land. The democracy of to-day is bound to come into possession of the benefits whlch have accrued to it from the past century. During the latter part of the nineteenth century, there was an upheaval toward the improvement of the masses in the United States, Germany, France, England, Russia, Japan and many other countries. The most and worst poverty has been found to exist in the larger cities, and there the most sympathetic appreciation of the conditions of the poor and the needy has been realized, and movements for their relief and betterment have been organized. Proposals hitherto regarded as dangerous in the management of municipal governments, are to-day in universal use. Large cities everywhere are now making use of the best means for the welfare of the masses. There has also developed a wonderful velocity of public opinion in the direction of better, cleaner government, and the doing away with bosses and rings and cliques, as has recently been shown by the elections in the larger cities of our common country. The American city promises at this time to be the most generous in its democracy, with the kindliest attitude toward poverty and distress. Our greatest cities are freeing themselves from corruptionists, and it is

the common, plain people that are making these reforms general. We are now beginning to understand that the greatest city is rapidly becoming the freest city. Ownership and control of its vital channels, and the right to be free, are, in the great cities, the issues of to-day. As I see it, therefore, the hand on the dial plate of progress points to municipal ownership of all public necessities; and in the nation, it seems to me, to be pointing the same way, although the practicability of national ownership of railroads, as I have already stated, is open to grave and serious doubt. An inheritance tax and a properly graded income tax are on the way and will soon be here.

THE NEGRO PROBLEM.

My country men, one of the most important, and at the same time, the saddest of the problems which confront us as a nation, is the race question. The Negro is among us, nct of his own volition, but as a result of the scheming of the meanest and lowest of men, who imported him to our country purely as a commercial commodity. Such conduct by mercenary scoundrels, who sought to profit by traffic in human beings, is too reprehensible to mention, much less discuss. But the Negro is in our midst, and it is our duty as a nation to care for him, to educate him, to develop him, and to fit him for the responsible duties of life. He cannot be deported. He should not be deported. He is a citizen. He is a man. He must be reckoned with. He cannot be ignored. It is claimed that he is inferior to his white brothers. True, many of his race are; and yet many of them, so far as education and real ability are considered as standards, are not. A goodly portion of their number are liberally educated, and are, therefore, worthy of the highest consideration and recognition. It should be universally admitted that it is no longer a question of their ability to advance and to rise among their fellows, if opportunities are offered wherein they have an equal chance with the "Whites"—the superior race. They have demonstrated the fact that they are men, and when given opportunities to assert themselves, they have not been relegated to the rear ranks. No longer can it be truthfully claimed that the Negro as an individual, is in any sense an inferior personage. Given equal opportunities, the Negro will take his chances with his White brother, and bide results in any reasonable contest. Consequently, we should stop our talk about the Negro being naturally an inferior being, and therefore not entitled to a fair chance in the pursuits of life. We should accept him in the condition we find him to be. We should be willing to confront him at every turn of the road. We should be willing to confront him on the platform, at the bar, in the pulpit, in the school room, in business circles, indeed, everywhere. If we meet them thus, honestly and squarely, we will be glad to cease talking about them as infcrior human beings. I have tried it, and I know whereof I speak.

My friends, I believe firmly that time, patience and "a square deal" will solve the Negro problem. No one pretends to claim that the Negroes as a race are equal to the Anglo-Saxons as a race. A race of people in bondage for centuries, ought not to be regarded as if its sub-

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jects had been, all that time, upon an Anglo-Saxon basis, and especially is such comparison unjust when they have been allowed freedom for only about forty years, with piecemeal opportunities for education handed out to them in those sections where they are most numerous, and where practically nearly all of the "superior race" still regard them as serfs and slaves. Don't hang them, without judge or jury. Don't burn them at the stake. Don't spit upon them merely because their skins are black. God made them so. Don't regard them as brutes. Give them a chance to work out their own destinies. Educate them. Try to make men of them. They are susceptible of development. Their skins, it is true, are black, but their hearts, in most instances, are white. The more they are educated, the whiter they appear to those that are interested in their welfare, and the more useful they become to their kindred and associates. The higher up they go in education, the cleaner will be their bodies and their shirts, and the farther they will get away from the idea, that because they are freemen, they are as good or better than their white neighbors and associates. I do not believe in "social equality," nor do I believe in "Jim Crow" railroad cars, nor in proscription of any sort. I am an American, and I firmly believe in the American doctrine of giving every one a "square deal," whether his skin is black or red, or yellow, or white. My belief to-day is, that in the proportion that the education of the colored people goes up, race prejudice and race intolerance will go down. It seems to me that if we are half-way honest, half-way fair, and half-way reasonable and just, as the dominating power in our Republic, the Negro problem, in the United States, will solve itself.

If our people can work themselves up to the view point of common fairness, and will set their feet vigorously upon race prejudice, not only in the South, but everywhere, then "Judge Lynch" will himself be lynched, and our laws which were made for the protection of all classes, will be universally respected; and the more they are respected, the more vigorously will they be enforced. I have no sympathy with or respect for the man or men who preach the false doctrine that the laws of the land were not made for the protection of the black race as well as the white. We read in the seventeenth chapter of the Acts of the Apostles, and at the twenty-sixth verse these words: "And [he] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation." Upon this platform I have always stood in the past, and upon it I shall continue to stand in the future, "sink or swim, live or die, survive or perish."

Mr. Lincoln concluded his great speech at Cooper Institute, New York City, February 27, 1860, in these memorable words, which should be heeded now: "Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the Government, nor of dungeons to ourselves. Let us have faith that might makes right, and in that faith, let us to the end, dare to do our duty as we understand it." Pardon me, my

friends, for adding, that utterance of our greatest of all Americans, will live as long as the Republic endures, and I do not hesitate to say that it deserves to live forever.

SHOULD UNITED STATES SENATORS BE ELECTED BY THE PEOPLE?

My fellow citizens, the election of the United States Senators by the people is another live issue of the hour. The framers of the Constitution foresaw the necessity of a dual legislature for the Republic, in order to have a "balance wheel" in the management of the affairs of the nation, it was deemed wise to fix a check line upon the people, and so it was decided to allow them to choose their representatives in the Congress, and require United States Senators to be elected by the Legislatures of the several states. I had for many years taught myself to believe that this was a wise restriction to place upon the people. In a Republic, however, the people themselves are the government, and I have in recent years changed my mind in regard to this matter. If the people are the government, and it cannot be denied that they are, why, then, should they not be granted the privilege to elect their Senators in Congress as well as their Representatives? Ours is a government, as Mr. Lincoln aptly said, "of the people, for the people, by the people." This being true, I can see no proper reason why the selection of United States Senators should be placed beyond their control. During recent years there has been almost a complete revolution of sentiment on this subject, and sooner or later the Constitution will be amended so as to allow Senators to be chosen by a direct vote of the electors. It is simply a phase of existing conditions, and it is our duty, as I see it, to meet it squarely. We need only to look at how the election of Presidents has been given over to the people in the face of the original method of choosing them. All over the civilized world the control of governments is passing from the few to the many. Look at France, Italy, Germany and England. Look at what is going on in Russia to-day. But yesterday, so to speak, Persia has given to her subjects a constitution. Japan is waking up to the demands of popular control. There is a world-wide movement to advance the sovereignty of the common people. Therefore I conclude that the election of United States Senators by the people of our country, is not only coming, but is now here. Why should it be contended that the people themselves are not as wise as the Legislatures they elect? If the people elect candidates at the polls, why should they be inhibited from nominating candidates at the polls? In this great nation-wide movement which favors individual sovereignty, why should not West Virginians be in the vanguard? Why should we, as mountaineers, as we have always been pleased to term ourselves, hesitate as to the place we should occupy in this world-wide movement for progressive liberty? Our soldiers in the past never hesitated to march toward the firing line in battle, and there held their positions until the last cartridge was exploded. Why should we hesitate now? In our veins flow to-day the blood of our forefathers who bequeathed to us the freedom we now enjoy. By the result of conquest this country is

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ours, and under God, it is ours to enjoy. Why, then, should we hesitate to control it by selecting our officers from constable to President?

CONCLUDJNG REMARKS.

My fellow citizens, I feel that I have already talked too long, and yet I am moved to add a few more words in conclusion. There are scores of other important questions I would delight to discuss, but time will not permit it. During the past few years the United States has not only expanded in domain, but they have made marvelous development in resources and power. Our nation leads the world in productive energy, and in the exportation of its products. I have before me the actual facts and figures showing what we have done and are doing as a producing nation, and I am sure they would not only delight, but startle you, if I had the time to present them fully. I will confine myself to a few facts only. The wealth of the United States, which in 1860 was set down at seven billions of dollars, had grown to 107 billions in 1904, the latest year for which figures are available; and the per capita wealth, which in 1850 was $307, was in 1904 $1,310. The public debt, which in 1864 was $2,675,000,000, is now but 964 millions, and the per capita indebtedness which in 1864 was $76.98 is now but $11.46; while the annual interest charge, which was then $4.12 per capita, is now but twenty-eight cents per capita. The money in circulation, which in 1800 was twenty-six million dollars, in 1850 278 millions, and in 1880 973 millions, was in 1906 2,736 millions; and the per capita circulation, which in 1800 was $5.00, and in 1850 was $12.00, was in 1906 $32.32.

Bank deposits, for which no record is available earlier than in 1875, were in that year a trifle over two billion dollars, in 1900 seven and one-quarter billions, and in 1906 twelve and one-quarter billions. Deposits in savings banks in 1820 amounted to one million dollars, speaking in round terms; in 1850 they had reached 43 millions, in 1875 924 millions, in 1900 two and one-third billions, and in 1900 three and one-quarter billions, while the number of depositors, which in 1820 was only 8,635, in 1850 251,354, in 1875 2,359,864, and in 1900 6,107,083, was in 1906 8,027,192, or nearly a thousand times as many as in 1820, while the deposits were more than 3,000 times as much in 1906 as in 1820.

Imports of merchandise, which in 1800 amounted to 91 million dollars, were in 1906 1,226 millions; while exports, which in 1800 were 71 millions, were in 1906 1,744 millions. The per capita of importations, which in 1800 amounted to $17.19, was in 1906 but $14.42, while the per capita of exportations, which in 1800 was $13.37, was in 1906 $20.41.

In the great manufacturing industries evidence of progress are equally apparent. The number of people employed in manufacturing has grown from less than one million in 1850 to five and one-half millions in 1905; the wages paid, from 237 million dollars in 1850 to 2,611 millions in 1905; and the value of products, from one billion dollars in 1850 to nearly fifteen billions in 1905. No nation in the history of the world has a record comparable to this.

Our wage earners receive the highest

rate of pay of any other nation beneath the stars. Ours are the best fed and best dressed people on the earth. The United States are growing more rapidly in wealth and population, and, indeed, in every other respect, than any other nation on God's green footstool. Our power and influence to-day spans all the seas. We are in the forefront of the nations that are destined to civilize the globe. Let us, therefore, avert becoming arrogant and opinionated. West Virginia is also very much in the lime-light. I seriously doubt whether any other state is making equal headway with us in the race that is on for the survival of the fittest. And yet, notwithstanding our unprecedented development during the past ten years, I am sure we are only in the dawn of what we are yet to be. If we remain conservative and are self-reliant and self-poised, no one can tell what our future is to be.

Let us, my fellow citizens, have faith in the Great Republic. We believe it was born to endure. Let us be sincere. Let us be active. Conflicts result from inaction. The human mind despises restraint. This accounts for the conflict between radicalism and conservatism. Unbelief was born in the stagnant miasms of a corrupt theology. Dogmatism forced it into being. Faith, and not doubt, is the dynamic power of the world. The Crusaders gave a fresh impulse to progress, although they would now be denominated "cranks." The world somehow moves in eccentric grooves. Nations cannot prosper unless they pin their faith to high ideals. Six thousand years of the world's history proves the correctness of this statement. Consequently faith in a Supreme Power is essential to national development and national greatness.

Tear down high ideals, and the masses will become depraved. A religious test, the highest of all ideals, ushers in a life of purity and love. In God's great loom there has been weaving for years a fabric which will, in his own good time, spread over the entire world. Its warp is faith. Its woof is love. The weaver is divine. The product will be divine. A want of ideals has been the curse of nations. It is man's worst enemy. I firmly believe the American people are reaching toward a higher plane of life and duty than has obtained in the past. There is, therefore, increased hope for the perpetual endurance of the Great Republic.

"Sail on thou glorious Ship of State;
Sail on, thou Union strong and great;
Sail on, nor fear to breast the sea,
Our hearts, our hopes are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."



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the development of a useful and helpful character among our neighbors.

Privileges and opportunities in the absence of capacity to absorb and utilize are in the main hurtful to the man and destructive of the just ends of free institution. The fundamental upon which we must rest our civilization is self-help. We do not mean that we must surrender any right that is rightfully yours under the law, but we do mean that you must put more stress upon the development of character and wealth than upon legislation. We cannot reasonably expect to obtain any more in rights and privileges from the government, state or national, than we contribute in worth and character.

The most conclusive argument the race can submit against Vardamanism is the constructive accumulation of moral and material wealth. There lies the rub, and this proposition cannot be successfully gainsaid.

We must not hurtfully overlook our racial defects in the persistency of our protest against the many wrongs inflicted upon our manhood rights. We must not overlook this incontrovertible fact, that capacity to enjoy and helpfully utilize, is a condition precedent to the full enjoyment of civil and political rights.

The question of success or failure is a personal one, and must be determined by the individual himself. The best evidence of our ability to control, is read from the management of our own affairs and how we conduct the social governments we have charge of. There is hardly a Negro society in this country not threatened with destruction through the impotency of its leadership. There is, comparatively speaking, far more ignorance, incompetency and littleness of head and heart at the head of Negro societies, than there is in the rank and file of the orders. The greatest handicap to Negro progress is the basic ignorance and greed of their leadership. Ben Tillman and Vardamanism are being daily indorsed by the venality of the leadership of everything in this country purely Negro in government. Little men with no souls and only enough intellect to make them understand authority to be license, nine cases out of ten force themselves to the front by the methods resorted to—methods beneath every principal of manhood and self-respect. It stands to reason that if we cannot govern helpfully these little social institutions, it would be suicide to place us in charge of a great government.

We must in the fitness of things prepare ourselves for any honor we may desire. Capacity is the yardstick by which we must be measured. We must get it into our heads that fitness and ability count for more than legislative enactments or special favors. Class legislation can no more keep the white man above his real worth than it can keep the black man below his real worth. In the ultimatum each will adjust itself and character will assert its momentum. It is our conduct which hurts most, and not what others say of us.

It is Our Conduct That Hurts Us and Not What Ben Tillman Says

(From The Atlanta Independent)



F the race has inherent or acquired worth and character, the vilification and billingsgate of even a Vardaman cannot permanently stunt our real growth. If the same capabilities lie dormant in the individuals which have made our neighbors great and glorious, prejudice and proscriptive legislation with all their menaces cannot limit our possibilities. But the proposition of success or failure is a personal one, and it is up to the individual for solution. Each man must solve the problem of life for himself and determine whether he will succeed or fail. If it was otherwise, Booker T. Washington, our greatest statesman, would have solved the problems helpfully for his race and to the satisfaction of his countrymen years ago.

Failure to grow into the full enjoyment of our manhood rights is most largely chargeable to the race's failure to intelligently appreciate the basic fundamentals of human progress. We have failed in that we have put far too much stress upon legislative prohibitions and relied too little upon the development of the best in the man as a basis of our growth. In protesting against real and imaginary wrongs, we have hurtfully neglected to develop constructively.

If the race would give half the time to the development of a useful and helpful racial character that it spends in chasing the theoretical and the superficial, our problems would largely disappear.

Inimical legislation can largely destroy our privileges and lessen our opportunities to make bread, but it cannot destroy our worth as men, and our usefulness as citizens, if we will do our duty and demonstrate our worth as men in the communities where we live among our neighbors. It makes no difference what laws are passed by the legislature to retard our progress if we win the confidence and respect of our neighbors the laws cannot be enforced. Legislation can no more subtract from our real worth than it can add character to a characterless white man.

Legislation did not make the white man. The white man made legislation. It will neither make nor unmake us. If the stuff is in the man, legislation can either help or stunt our growth, but in neither case can its effect stand against intrinsic worth. Manly and industrious effort constructively directed by the race will in the ultimatum nullify all prejudice and proscriptive legislation. After all, it is our conduct which counts most in the summary of the visible and tangible elements of human progress and not what Ben Tillman says. The best argument we can submit against his libels is

Americans engaged in business in this city, and to inquire whether such business is successful; and if not, find the cause; and if the cause can be remedied by advice or instructions the committee should so advise or instruct, as the Afro-Americans are still in their infancy so far as a general merchandise business is concerned. Often they neglect to keep their stock in trade up to date, and more often neglect to replenish the bins and shelves with the articles or materials that would be required by the class of trade to which they cater. In most instances they do not keep their places of business clean and tidy. Of course, there are few exceptions. But for example, observe the conditions of the horses, their harness, and the wagons of some of our express and van companies. With few exceptions, they are not presentable for general use, and persons with any pride would not engage them for any service. And still these express and van companies of which I speak complain that the "race" does not give them their patronage, but give their work to white men. Why is this? First, generally the white man's horses, harness and wagons are up to date. He does not think that any old thing is good enough for his customers, regardless of whether they be white or black, since it is not a matter of race with the white man in business, but a desire to give all acceptable and best service. And if the Tradesmen's Committee did no more than to encourage those of the Afro-American people who go into business to conduct up-to-date establishments, they would still do well.

Allow me to mention a few avenues of trade that apparently the New York Negroes have lost sight of: Persons may walk blocks and miles without finding ten Negro shoe cobblers, or ten Negro carpenter shops, or even the signs of them. Nor would you find ten Negro up-to-date bootblack parlors, or a single Negro junk shop in the city of New York.

Permit me to call the committee's attention to a very serious matter that should be remedied by the Negroes themselves. Some of our Negro employment bureaus make a business of bringing Negro girls from the South who are unskilled and untrained in any trade, and send them to some of the best families as housemaids, when in reality they do not know how to make a fire in a stove, or to sweep a carpet, or who perhaps never saw a carpet before coming to New York. The girl starts in on a week's trial at so much per month and simply stays two or three days doing nothing. The employer dismisses her, but must pay her for the time she was doing nothing but making trouble, or else have a law suit. For this I would suggest a remedy. Have these girls to work in the homes of respectable Negro families at a small salary until they learn general housework properly, and at the same time teach the Negro girl to learn the respect she would give her employer, whether the employer be white or black.

I would suggest that the Tradesmen's Committee call the Negro agents or proprietors of employment bureaus in council at some convenient time, and talk this most serious problem over. I am speaking from experience, with no

Work of an Important New York Committee

Committee for Improving the Industrial Condition of Negroes in New York

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WM. LEWIS BULKLEY } Vice-Chairmen
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THE object of this committee is quite fully indicated in the title, "Committee for Improving the Industrial Condition of Negroes in New York." The membership is divided up into sub-committees, one of these being the Committee on Tradesmen, having for its object to inquire into the condition of the colored tradesmen of the city—the shopkeepers—and to bring them into closer relationship and fellowship with each other, to the end that all may be benefitted by relating their individual experiences and observations of the causes of failure or success among them, causes not apparent to the shopkeeper himself. It is also hoped by this committee to be a guide, adviser and helper to young men desiring to embark in business; to supply them with such information as may be needed, and to keep in touch with them until they have achieved success.

At the March, 1907 meeting of this sub-committee there were present, besides members of the committee, a few prominent colored business men, several of whom addressed the meeting, and all were agreed that one thing is very desirable, viz: That there should be frequent meetings and discussion of the question by the various tradesmen, and an effort made for the widest publicity through pulpit and press of the addresses and arguments indulged in on such occasions.

At the March meeting referred to, among the business men assembled were Messrs. Fred. R. Moore, James H. Anderson and James E. Garner, whose addresses were of a nature such as to recommend them for publication and general distribution. Mr. Garner is well known as one of the foremost colored business men in New York, and the committee has chosen to publish first his address, which in large part is as follows:

ADDRESS OF MR. JAMES E. GARNER

I understand it to be the desire of your committee to make investigations of the general condition of the Afro-

prejudice whatsoever. But this is a very serious problem so far as the managers and proprietors of the Negro employment bureaus are concerned, since they are supposed by the white people to represent the best element of the Negro people they control nearly the entire traffic in bringing Negro girls from the South.

In conclusion, I would suggest the thorough discussion by the committee of every suggestion mentioned in this paper before any general action is taken. I beg to submit these expressions with no malice whatsoever, but with a desire to help uplift the race with which I am identified.

THE WAY OF LIFE

BY CARRIE W. CLIFFORD

OH, come, Love, let us take a walk
Down the Way of Life together;
Storms may come, but what care we
If be fair or foul the weather!

When the skies are blue o'er head,
Balmy, scented winds will after
Us, adown the valley blow
Haunting echoes of our laughter!

Tho' Life's storms upon us beat,
Crushing us with dark disaster,
All their raging may not drown
Ringing echoes of our laughter.

So we'll tread the Way of Life,
You and I, Love, both together;
Storm, or sunshine, happy we,
If be foul or fair the weather,

Elkdom Locally and Otherwise

BY WILLIAM PRESTON MOORE



CERVUS CANADENSIS

WHY do the Elks yell "Hello, Bill?" Its origin: In 1894, when there was a schism in the Caucasian Order of Elks, the two factions met in Atlantic City, New Jersey, for a peace conference. At that time William G. Myers, Philadelphia's only Past Grand Exalted Ruler, was the Grand Esteemed Leading Knight and one of the most popular Antlers in the fraternity. To get his timely advice and to greet him, hundreds of Elks congregated at the Atlantic City depot to meet Myers. All the Antlers were at high tension. When "Bill" Myers stepped off the train Delegate Stack, of St. Paul, Minnesota, a big six-footer, shouted "Hello, Bill," and the citizens took up the salutation with a hearty laugh, and from that day to this "Hello, Bill," is so universally used among Elks that it has virtually become official among the Caucasian Antlers. But at the Philadelphia Convention they endeavored to deny its official significance. To the good-natured feelings which had its outward expression in Stack's greeting to "Bill" Myers is ascribed the reconciliation of the Caucasian Elks.

It seemed to us very appropriate to change our salute to "Hello, Shoe," in recognition of the esteem entertained for Bro. E. M. Shoecraft, of Chicago, and inasmuch as "Bill" was in the shoe at Chicago, we therefore respectfully suggest to the fraternity that in greeting the Antlers this year, say "Hello, Shoe."

BROOKLYN LODGE, No. 32, held a rousing meeting on July 15th and considerable business of importance was accomplished. Among several items of benefit and interest to the Order was the reading of the new By-Laws and Constitution by Assistant Secretary Thomas E. Scott, for approval. Something like half of the same approved by Articles and Sections and the balance will be read for approval at their first business meeting in August.

Bro. Benjamin Williams, Chairman of the Sick Committee, reported Bro. Allen H. Stewart, 362 Jay Street, Borough of Brooklyn, on the sick list. Sick benefit for the fifth week in the Second Division was ordered paid through the chairman of the Sick Committee.

Bro. E. Burton Ceruti, E. R., of No. 32, has sojourned to Saratoga Springs, N. Y. Bro. Ceruti took with him several Antlers of No. 32.

The picnic was a great social success and fairly good financially. Only two presents awarded. The judges were: Mrs. Charles F. Anderson, Mrs. Sully R. McClellan, Mrs. W. Preston Moore, Mrs. Wm. L. Pope, Mrs. Benjamin Williams, Mrs. Milo Atkins and Prof. J. Hoffman Woods. They decided that the grandchild of Bro. Charles L. Trice,

Miss Bessie Loufton, 1848 Dean Street, Borough of Brooklyn, was the prettiest child, and awarded her the first prize, a small diamond ring. The daughter of Bro. Williams, of Progressive Lodge, No. 35, Jersey City, New Jersey, Miss G. Williams, was awarded the second prize, a small gold chain and locket.

The management failed to get the ladies to compete for the handsome white silk umbrella, and on account of insufficient attendance at the afternoon feature of the elaborate programme, the athletic sports were declared off. The Marathon Athletic Club, of the Y. M. C. A., being the only club present to compete. The afternoon and evening proved very favorable and a blessing, as the weather conditions were delightful indeed.

A large host of friends took advantage of the same by honoring us with their presence. Quite a number of Antlers from Manhattan Lodge, Progressive Lodge and Dunbar Lodge were present. Bros. James H. Anderson, Exalted Ruler of Manhattan Lodge, and John S. Montague, Exalted Ruler of Dunbar Lodge, in company with a party of prominent Elks enjoyed the festival grandly. The Admiral Philips Fife and Bugle Corps, under Captain J. H. Harris, was among the various visitors. The Corps in full parade uniform attracted considerable attention, especially when they marched around the pavilion and saluted the Elks' flag.

The managers, Bros. John A. Duncan, William H. McFarland and Charles S. Warfield, Jr., worked with zeal to make it pleasant for all present. The Grand March was the most striking event of the evening, No. 32's members forming the initials of I. B. P. O. E. W., under the escort of Bro. Joseph F. Durrell, Esquire and Marshall, Bro. William L. Pope, P. E. R., heading the line, and the officers and members following. At all entertainments of the Antlers this is one of the most interesting features, especially in No. 32.

The White Plains Club, consisting of forty-nine progressive business men, consolidated with West Chester Lodge, No. 116, July 16th. Mr. Peter Beard, president of the club, was elected a Past Exalted Ruler. Bro. Wm. F. Kingsland, Secretary of Westchester Lodge, was elected a Past Exalted Ruler for exceptional service, and will attend the Grand Convention as the representative. After consolidation and initiation the officers and members enjoyed a pleasant collation in honor of the presence of Bro. State District Deputy Sandy P. Jones and the successful affiliation of the White Plains Club with Westchester Lodge, No. 116. The Imperial Club, recently organized in the Borough of the Bronx, will be instituted and installed August 6th by Bro. State District Deputy Jones. Messrs. M. S. Dancy and R. N. McCutching are the leaders of this prospective Lodge of Elks in the Bronx. They have an enrollment of 100 worthy young men.

Bro. Deputy Jones is convalescent and will shortly be able to resume his duties. When we called to see Bro. Jones he laughed over the pranks of the Philadelphia Convention and the state of coma which that august body found itself relative to the Afro-American Elks. He remarked that their predicament was wholly unwarranted, and the legislation

contemplated unconstitutional. After a very careful observation, it seems to us, that the most important factor in the Nation to-day is the Afro-American and his progressiveness. We are of the opinion that these ten millions of Americans will have to be accorded their undeniable contingency under the supreme laws of the Nation.

Bro. Deputy Sandy P. Jones deputized Bro. James H. Anderson and three other members of Manhattan Lodge, No. 45, to visit Asbury Park, N. J., July 20th, and ascertain the state of the club there about to be organized by the "insurrectionary forces," and endeavor to guide them on to the proper road of Elkdom. The deputation succeeded in getting the best people interested and a lodge will be instituted at an early date.

Bro. James M. Brooks of No. 32, who is a theatrical man, writes us from Bala Falls, Canada, the following relative to Elite Lodge, No. 119, Buffalo, New York:

I am glad to say a word or two commending the status of Elite Lodge in Buffalo and its membership in general. Elkdom in Buffalo met with such approval that 107 gentlemen of means, education and social refinement were only too glad to grasp the opportunity of establishing a lodge. They are an exceptionally fine class of men. Their Exalted Ruler, Bro. James A. Ross, is a man of high ideals and progressive leadership, and is deeply esteemed by the antlers of Elite Lodge and the community. Their secretary, Bro. S. Evans, is a man of much ability and quick to take advantage of opportunities, especially for the interest of the order; a man of keen insight, well educated and highly beloved.

District Deputy Bro. J. Alexander Upsher, Nutmeg Lodge No. 67, Hartford, Connecticut, writes us as follows:

I have been working hard to form new lodges in my adopted state, but with very little success. I have been to Bridgeport and New Haven several times since May 16th, but to no avail. I am living in hopes, however, of forming a few lodges in the fall. Nutmeg Lodge is doing fine, and we expect to carry a few across the desert in a few weeks.

Bro. Bright of Cuyahoga Lodge, No. 95, Cleveland, Ohio, made a hurried visit to our city last week, and reports all well in Cleveland. Bro. Harry Jones, our secretary, will keep you posted relative to Nutmeg Lodge and events of interest. I notice that the Philadelphia Convention appointed a committee to fight us to a grandstand finish throughout the country. Keep us fully informed as to "what's what."

Here is a set of facts: Last year the Caucasian Order of Elks held their grand convention in Denver, Colorado, for the purpose of exterminating the Afro-American Elks from the arena of Elkdom. A party of Elks from the South met with a deplorable railroad accident and a large number seriously hurt. We extended our sympathy through the press. They met and voted to erase us from the fraternity of Elkdom. Results: Afro-American Elkdom increased over 200 per cent; Caucasian Elks ousted legally throughout the North, West and East, but gained a little headway in the South. The reason: White face a badge of the law where the Afro-American is concerned. They have just held their convention in Philadelphia. Same aims contemplated. Local lodges secured the passage of a bill aimed to be inimical to Afro-American Elkdom, but really a great protection. Truly we have white

men working unconsciously in our behalf. Over-excited in their legislation, they held a great parade to march us down and out. Behold! Something like 3,000 were prostrated. They fell in the streets by scores and were trampled upon by the crowds. They became raving maniacs and were carried in wagons to hospitals and armories. H. J. Walter, Exalted Ruler of Philadelphia Lodge, No. 2, fell among the prostrated, and after being revived endeavored to reach Melvin, the Grand Exalted Ruler, by telephone, but failed. However, he 'phoned the Grand Marshal: "In the name of humanity get word immediately to Grand Exalted Ruler Melvin and have the parade stopped. The hospitals were choked. Many of the doctors and nurses succumbed to the heat and could not give proper attention to the overwhelming number of patients brought in."

It is said that Melvin could not be reached in the immovable crowd. A great beginning and a very deplorable ending indeed. We sympathize with them in their sad condition, but inasmuch as they are so hostile to us we are glad to say comme il faut with all sincerity. We go one better—we leave them under the care of the tender mercies of the Supreme Grand Exalted Ruler of the World, and later we will have more to say relative to their enactments inimical to our fraternity.

State Deputy Bro. G. William Frazier, P. E. R., Iron City Lodge, No. 17, Pittsburg, Pennsylvania, writes us the following:

Your communication of recent date reached me timely, through the kindness of Grand Secretary J. Welfred Holmes. I am more than pleased to hear from you and No. 32. Your hospitality and the many kindnesses of Brooklyn Lodge shown me and my delegation in your city last August shall always remain a pleasant event upon my tablet of memory, as it should always with true Elks. I am glad to know that your efforts have been appreciated, especially to the antlers in this locality. That Elkdom has appealed to the hearts of men in my district is shown by the number of lodges which I have instituted in the last three months. Since April over 300 representative men have penetrated the deep recesses of the forest and drank from the fountain of charity, and have received the hand of brotherly love with fidelity.

I instituted Summit Lodge, No. 115, with 76 members; to-day she has 130 members. Northside Lodge, No. 124, with 66 members; to-day she has 115 members, and Coke City Lodge, No. 126, with 35 members, July 2d and they are on the increase. I have now two lodges under way, and I expect to institute them pretty soon. All the lodges in this district are working nicely, and I am exceedingly proud of them. They may not be so large in point of numbers, but my idea is quality first, quantity second, but quality always to the front.

We are making great preparations for our coming Convention in Chicago. If we get reasonable rates we expect to take over five hundred members and friends from this district. It matters not what the fare will be, Iron City Lodge, No. 17, is going to defray the expenses of all its members who desire to go to Chicago. We have adopted our uniform and all preliminary arrangements have been made to go in style, as we want to make this a grand event in Elkdom.

I am tremendously delighted to learn through the columns of The Age of the success of Bro. Deputy S. P. Jones. Congratulations and most sincere wishes

to Jones and the adjacent lodges in New York and vicinity. I hope that the good work will continue, and may your efforts bear good fruit; and enter into the wilderness where the uninitiated may breath of the good things that abound therein, and like "Oliver Twist" cry for some more.

Bro. Frederick D. Johnson, P. E. R., of Brooklyn Lodge, No. 32, will go to Bermuda in December to visit relatives and old friends, and while sojourning there he anticipates instituting a Lodge of Elks, Proper credentials will be obtained from Dr. W. E. Atkins, Grand Exalted Ruler, for the specific purpose of establishing one or more lodges in Bermuda.

Bro. Thomas F. Harper, secretary of Morning Star Lodge, No. 40, Washington, D. C., sends us the following news item:

At the last Grand Lodge Session held in Brooklyn, New York, the membership of Morning Star Lodge, No. 40, was reported to be about forty-five. Since that time, however, the Lodge has increased its membership by more than 200 per cent. The Lodge has made the greatest progress known to Elkdom since its birth. Its membership is composed of the very best elements of our race in Washington, including the professional and commercial business men of the Federal District.

The following members are elected Delegates: H. J. Williams, Thomas F. Harper, Samuel E. Jones and L, M. King.

Officers for the ensuing term are: H. J. Williams, Exalted Ruler: James H. Smith, Esteemed Leading Knight; R. J. Johnson, Esteemed Loyal Knight; J. A. Brown, Esteemed Lecturing Knight; Thomas F. Harper, Secretary; William Green, Assistant Secretary; A. B. Price, Treasurer; M. L. Winston, Esquire; Rev. Dr. J. B. Penn, Chaplain; Sherman Harris, Inner Guard; S. D. S. Nelson, Tyler; G. B. F. Overton, Master Social Session; L. M. King, District Deputy, and Dr. C. C. Stewart, Medical Examiner.

Morning Star Lodge, No. 40, is progressing nicely, and we anticipate a pleasant reunion of our forces at Chicago. Morning Star Lodge sends greetings and success to the adjacent lodges in the old Empire State and vicinity.

A recent communication from Deputy White of Nassau, Bahamas, reports that Eureka Lodge, No. 114, will not send any delegates to the Grand Convention this year, but hopes to send representatives next year. The officers and members are very deeply interested in The Age, and I believe that we can make The Age and COLORED AMERICAN MAGAZINE very popular out here. I will visit the North shortly on important business. The officers and members of Eureka Lodge extend their grateful thanks and appreciation to the officers and members of Brooklyn Lodge for the kind invitation to attend their Fourth Annual Picnic July 16th. Although far away across the Atlantic, we are still together in one fraternal bond which governs the many, and we wish them every success.

Bro. Past Exalted Ruler James A. Tyler, Pride of Newark Lodge, No. 93, Newark, New Jersey, writes that its delegates are: James A. Tyler, P. E. R.; W. H. Smith, E. R., and Alternates, Nicholas Spratley and Grant Reeves.

Pride of Newark Lodge has taken the lead of all Afro-American organizations in Newark; they have been organized about fourteen months and have a mem-



GEORGE W. BILLUPS
Esteemed Leading Knight, No. 32.

bership of 110 financial members. Death claimed two of our members since institution. We have a good cash balance in the bank, and lodge paraphernalia worth $250. We initiated last Monday evening twenty-eight candidates in the mysteries of Elkdom. Rev. Dr. James E. Churchman, of Orange, was one of the initiated, and he says the Order stands for higher achievements than any other in existence.

Much credit is due Bros. W. H. Smith, James A. Tyler, Grant Reeves, James Woodley and Nicholas Spratley, Trustees, for the success of the Lodge and its prominence in the Fraternity. They gave a successful picnic August 8th, at the Fraum Garden, and everyone enjoyed the hospitality of the Antlers.

A club in Elizabeth meets at the Keystone Hotel every Monday evening for the purpose of establishing a Lodge of Elks. Bro. Deputy George E. Bates hopes to have them instituted soon, so that they can send a representative to the Convention. I will try to keep you informed of events concerning Elkdom in our city. I am working in co-operation with Bro. Deputy Bates to organize the Elizabeth Lodge. I will use my influence in getting the members interested in THE COLORED AMERICAN MAGAZINE.

Grand Secretary J. Welfred Homes, reports as follows on the progress of the Order:

It might be interesting to you to state that W. E. Atkins Lodge, No. 128, was instituted Wednesday, August 7th, at Loraine, Ohio, with Mr. James Rose as Exalted Ruler. This is one of the five lodges I mentioned to you in a previous letter, we were angling for; we have every assurance that the four other will be instituted between now and the Grand Lodge meeting, of which I will send you due notice. With kindest regards for you and the Brethren of the adjacent Lodges.

Bro. Deputy G. W. William Frazier, Iron City Lodge, No. 17, Pittsburg, Pennsylvania, has the following to say among quite a number of other items of interest:

It affords me great pleasure to impart to you for the edification of the clan generally, the doings of the mighty Herd that browses upon the green hills and cozy valleys that this portion of the Forest is noted for. Everything is hustle and bustle amongst the Tribe, making great preparations for one of the greatest stampedes in the history of our organization. The only thing we are waiting for is the time of departure for the "Windy City." We leave Pittsburg over the "Wabash" on a special of our

own on Sunday, August 25th. If we could have secured the same reasonable rates as last year, we could carry over 1000 people from this community. I presume you are still living after the Convention last week? It is very amusing to me about what they are going to do, and what they have done, for according to the Philadelphia Ledger of last week, I became acquainted with the fact "Iron City Lodge, No. 17," was put out of the business, but when they see those "bronzed Elks" strolling down the principal streets of the city on the last Sunday in August, they will realize that we are the only REAL ELKS.

Last night Bro. Holmes and I addressed the Tube City Club, of McKeesport, on the wherefore and whereby, and the reason they should be the "reals." This is a club I organized about two weeks ago with sixty representative members. I expect to do "the business" about the middle of August.

Northside Lodge, No. 124, is moving along swiftly; they will send twenty-eight candidates through the wilderness. Although this Lodge is one of my "new babies," being about six weeks old, it now numbers over 110 members of our most representative citizens. We await the August number of THE COLORED AMERICAN MAGAZINE with pleasure. Hoping that you and your members are enjoying the best of health and prosperity.

At the last meeting of Dunbar Lodge, No. 108, Long Island City, five candidates were duly initiated. Dunbar is prospering nicely under the efficient leadership of Bros. John S. Montague, Exalted Ruler, and W. T. Thomas, P. E. R., Secretary.

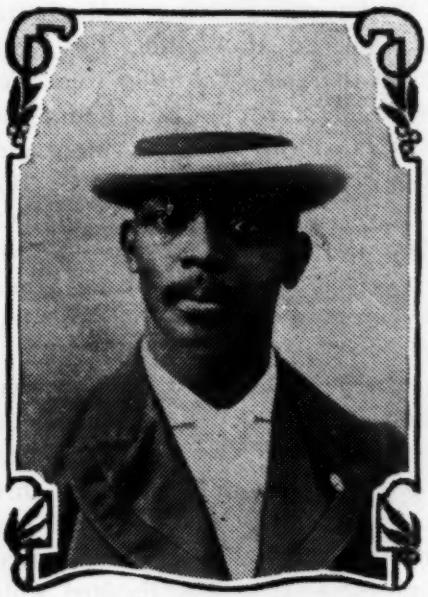
The Ladies' Dunbar Donkey Party was a great success, socially and financially. A large number of patrons were present, and they enjoyed the unique features of the party eminently.

At the business meeting of Manhattan Lodge, No. 45, Manhattan, July 25th, the following visiting Antlers were present: Bro. M. K. Fuller, Elite Lodge, No. 118, Buffalo; Bro. John S. Montague, E. R., Dunbar Lodge, No. 108; Bro. George W. Griffin, a very prominent member of Progressive Lodge, No. 35, Jersey City. Bro. Griffin made a brief address on the good of the Order which was highly beneficial and interesting.

The following candidates were given the Forest degree at the usual hour: Messrs. F. Craig, George Washington and Alexander Mann. These three Brothers were pleasantly delighted over the mysteries of the Forest. We noticed with pleasure, that Bro. Exalted Ruler Anderson, instructed the newly-made Antlers to read THE COLORED AMERICAN MAGAZINE and keep fully informed on the activities of the fraternity. Applications of five gentlemen were presented and favorably acted upon.

Again it has been our pleasure to observe the personal pride and interest the membership displays in the efficiency and progress of Manhattan Lodge. Exalted Ruler Anderson mentioned something about a gong, and Bro. E. H. Nelson, known as "Millionaire Nelson," asked the privilege of donating a gong to the Lodge; his offer was accepted with thanks. The gong will be a costly affair and will be presented August 8th.

It was our pleasure to make a visit to Progressive Lodge, No. 35, July 26th. Progressive Lodge is surely living up to the principles of her attractive name. We found the Lodge in mourning over the Recent death of Bro. George S. Evans. Proper ritualistic work is ob-



BENJAMIN WILLIAMS
Chairman Board of Trustees Brooklyn Lodge, No. 32

served in this their hour of sorrow.

Progressive Lodge will send the following Brothers as delegates to Chicago: Bros. George E. Bates, P. E. R., Deputy; Dr. George E. Cannon, E. R., and J. T. Brown, P. E. R., Secretary. Alternates George W. Griffin, Robert N. Brown and Samuel C. Hudnell. Bro. Hudnell will keep us informed from time to time of the interesting events of Progressive Lodge and Elkdom generally in New Jersey. Bro. Hudnell enjoys the pleasure of serving Uncle Sam, in the capacity of stenographer, General Court-Martial Room, Navy yard, New York. We anticipate many interesting items from Bro. Hudnell relative to the Clan.

The following candidates were made duly initiated Antlers of the Herd: J. W. Wooten, J. W. Cooper, J. H. Silas and G. H. Johnson. They all expressed their pleasure at having the privilege of breathing the pure air of Elkdom. The applications of six gentlemen were received and most favorably acted upon by the Antlers.

The following visiting Elks were present: A. E. Lindsay, Pride of Newark Lodge, No. 93; John Henderson and J. S. Harris, Manhattan Lodge, No. 45, and Bros. R. A. Miles and H. C. Little, Dunbar Lodge, No. 108.

Committee on Paraphernalia is as follows. Bros. R. L. Brown. J. T. Brown and George E. Bates. The new dress aprons of Progressive Lodge are something handsome indeed, with gold fringes and purple collar, giving the aprons a peculiar magnificence.

Bro. Deputy Bates reports that he has under way prospective lodges in Orange and Asbury Park. Deputy Bates states that the men composing these clubs are the leading Afro-Americans of their communities, and he hopes to institute one or more of the three soon.

Progressive Lodge approved the revised By-Laws and Constitution at their first business meeting in July. These revisions were printed and sent to each member before presenting them to the Lodge for approval, so that each member would be in an intelligent position to vote consistently with a measure of speed by Articles and Sections.

It is reliably reported that certain ladies, wives of the Elks in New York City, will shortly organize a society under the name and title of "Ladies Benevolent and Protective Order of Eels (not Elks). Only wives of Elks are eligible for membership in this most

unique ladies' society. We will watch closely the movement with interest and sincere wishes.

Remember, dear Brothers, we are on trial and our fraternal polity is being tested. It is essential for the accomplishment of a great fraternal task like this, that there must be some reliable authority, some sort of unity. It, therefore behooves us to set aside personal preferences, to subordinate individual desires, foregoing personal conveniences, and concentrate our forces on the present status of our Grand Exalted Ruler, and the Grand Secretary—Atkins and Holmes—and re-elect them for another year.

We are sure there is not a man in the Order who has labored more zealously nor yet more arduously for the success of our Order than these men. We can truthfully say that Atkins's and Holmes's share in the present successful status of the Grand Lodge has been considerable.

The permanency of the efficiency of the Order has been considered, as a reason for securing incorporation, This having been secured and these two efficient officers installed, it is hardly probable that the Order will be allowed to die, although it is true its present success is largely dependent on the personal characteristics of the two leading officers conducting its affairs. The results to be secured are so desirable, and so in line with the general conceptions of our constituency that we are very hopeful. And could we but recognize this truth, we would be spared much vain labor, and be saved much oratory and paper.

We have always felt very strongly that if the Caucasian Order of Elks in America paid less attention to inimical legislation, endeavoring to erase sacred Elkdom from the Afro-Americans, their results would prove more favorable.

Furthermore, we are thoroughly convinced, however, that the most convining way for the reading public to become more enlightened on the peculiar institution of the so-called problem of Elkdom in America, is to read more matter in connection with the Order.

The Caucasians who are identified with the fraternity have raised the all-powerful race issue as the "second burden" on the white man's shoulders, and they are determined to make it the paramount problem.

One unique feature of the Caucasian Order as a qualification requisite for membership, is "white male citizenship of the United States of America." This is a written law of their fraternity, and not an unwritten law as many people seem to believe, and is unconstitutional, especially so in this country where the supreme laws of the Nation create every man free and equal. This law will be duly tested on its demerits.

Our white friends across the border line in Canada have instituted a Canadian Order of Elks, but it is in no way connected with the Caucasian Order in America by affiliation or ritualistic analogy. Yet, the territorial possessions of America—the Philippines, Hawaii and Porto Rico—have lodges, and were represented by delegates in the National Convention of Caucasian Elks at Philadelphia. It proves beyond a shadow of a doubt that the only thing requisite is to be a foreigner or an American Caucasian and you are immediately eligible

to membership; but as soon as the Afro-American succeeded in securing the secrets of Elkdom, a "problem" arose on the horizon and a tremendous howl voiced its displeasures in the press. We can say conscientiously that we have the first time to claim them as "brothers" or have we ever endeavored to seek affiliation or recognition.

The official name of the Caucasian Order is the "Benevolent and Protective Order of Elks of the United States of America," and our official title is the "Improved Benevolent and Protective Order of Elks of the World." Any male citizen of the United States of America or of the world, of good moral character and possessing the necessary physical qualifications, between twenty-one (21) and fifty (50) years of age is eligible for membership in our Order. We use the word "improved" on account of the many improvements adopted in our ritualistic analogy, and so incorporated our Order in the States of New Jersey, New York and Virginia. A large percentage of the Subordinate Lodges are incorporated in the different States. Our emblems, insignia and rituals are very different also, and we use more Latin and have more degrees. Our individuality as an Order is established and indefatigable. The right to wear our insignia and emblems is undeniable and legal as much so as any other secret or benevolent organization.

Ethically, legally and otherwise, we have a better right to use the word "Elk" than any other race of people. Nobody ever saw a "white elk." All elks are dark in color. Our Order will pay $500 for all the "white elks" presented to us between now and Christmas, 1907.

The original Order, that is, the seven original members, who constituted the first lodge in New York City, February 16, 1868, did not have any "Jim Crow" annex clause in their By-Laws and Constitution. This latter clause was added after the good Southerners began to take special interest in the fraternity.

We have read the many sensational proclamations, developments and peculiarities of the Philadelphia Convention, and some of the various artistic analysis projected by a body of intelligent citizens, which, to our way of thinking, problematical, to say the least, more so, when one considers that our representatives inform us of the status of things; and it is a further delight to know that they escaped detection. It is like this, how can they possibly prevent such when Afro-Americans are composed of such a cosmopolitan race of people; and again, we have both races in our fraternity and are in full possession of all its secrets. Our "Intelligent Department" is a credit to our organization and is composed of the very best men in the Order; men of education, social refinement, accomplishments and of means.

It is our announced purpose to consider ways and means to successfully combat inimical legislation and an immense programme is being considered. If the rights guaranteed by the Constitution are to be denied, "the fundamental laws of the Nation will become a dead letter, as there will be no means of enforcing them."

BROOKLYN, N. Y.

EDUCATIONAL DEPARTMENT

CONDUCTED BY JOSEPHINE S. YATES, A.M.

Professor of English and History, Lincoln Institute. Honorary President National Association of Colored Women

SETTLEMENT WORK FOR NEGROES

BY WATERLOO S. NELSON, A.M.

WE ARE often called upon to regret the sinking of huge vessels; the destroying of harvest by storm, flood, or drought; the laying low of beautiful cities by earthquakes, fires or volcanic eruptions; the loss of beautiful temples shattered by shot and shell; the loss of famous old books burnt or stolen; men and women of splendid gifts going down to an untimely grave, all their training for a life of usefulness ending in silence and oblivion.

But what are all these forms of waste compared to that which is going on in all lands and ages of human lives,—waste as regards the purposes, either of their moral growth or natural happiness, and waste of their faculties to make the world happier and better?

No agency, excepting the church can do the mighty work toward sociological reforms as the women's clubs, scattered and organized over the states of this vast country.

The individual club woman has busied herself in improving and developing her own powers and her attention cannot be called scarcely beyond her own home, but the need of reform among the masses calls loudly to her for immediate help and alleviation of conditions.

The lack of freedom from one's own cares; the lack of funds for the work's support and other hindrances which time will not permit me to enumerate here, have kepty many willing hands bound.

The writer's peculiar position as an humble teacher, wife of a minister and mother of small children, found great pleasure in the "little by little" method; often by heart-to-heart talks; by the pushing of good work already begun by others, here and there.

How well do I remember the first meeting of twenty good women of Athens, Georgia, ten years ago for the purpose of doing club and social reform work. That work still lives and that Negro community enjoys the reputation as the best in the whole state. The white press refers often to this band of noble women as having freed the city prisons of colored inmates for at least twelve months at a time; the falling off of crime among the Negro population, the failure of requests for help in caring for the poor and the burying of the dead; the absence of contagious and infectious

diseases and the reduction of mortality. Only results are given here and methods generally mentioned. It was our pleassure to visit and renew acquaintance with this work after an absence of six years.

From the South to the far West, the then great city of San Francisco, we were called, and here we also found a large field. The voice of the colored orphan was heard by us through unsought information, given by the city secretary of Prevention of Cruelty to Animals. It came to his observation that the Negro orphan children who had no separate home, were inhumanly treated, their fingers, in some instances, were broken and their bodies burned for the least offence, and young infants were left untouched for two or three days with watered milk to drink.

A committee was sent to investigate, and a home, known as the "Booker Washington Orphan Home" was started at once, and it was caring for all colored orphans and the children of immoral mothers, for the laws of California deny disreputable mothers the custody of their children. This was the beginning of the first settlement work for Negroes in any form in San Francisco. It prospered nicely until the recent disaster by earthquake and fire. Many Negroes opposed this settlement work because the color line was not desired, knowing too, that Negro children were mistreated because they were Negroes. The agent of Miss Phœbe Hearst offered us $5,000 if twenty intelligent Negro women would make an appeal to her for it in person; this offer, I am sorry to relate, was rejected.

Topeka, Kansas, possesses one of the most successful examples of settlement work for Negroes within my purview, known as the "Tennessee Town Settlement" which is now being conducted in the Lincoln Congregational Mission Church. This work has had the moral and financial support from the very beginning of the Rev. Charles M. Sheldon. The mention of this work is made in his famous book "In his Steps," or "What Would Jesus Do?

It was our pleasure to join with the noble women of Topeka in their social meetings, kindergarten work, prize garden and flower contest, mother's meetings, sewing circle, etc.

Of Social Settlement Work for Negroes in New England we know but little, beyond the work in our immediate community, Cambridge Port, and with which we are now connected.

Because of riots and outrages in the Carolinas some years back, many white purses were opened to foster a generous immigration of these oppressed Negroes. Many came to Boston and are now living in the vicinity of Boston and Cambridge, and other cities nearby. The center of settlement work is the St. Paul A. M. E. Institutional Church and its locality.

Twenty or more years ago a settlement work was begun and funds were supplied by a noble white woman for the erection of a house now called "Neighborhood House," on Harvard and Moore Streets.

The Froebels method of education and its advantages are shown, and the aim from the beginning has been to help families of any nationality to better their

ways of living. A Day Nursery and Kindergarten are established, and Negroes are enjoying all the benefits of this noble work, and mothers come to this house and to its workers as to a friend who will help them in sickness, in sorrow, in difficulty, and who will also share their good fortune. This identical work in connection with the idea of the St. Paul Institutional Church receives our hearty co-operation instead of allowing an independent work of similar character in the same community. Great joy and pleasure comes to us in this work because of the sweet harmony now existing.

The church work for the social and moral improvement of men and women generally is in the form of a "Men's Forum," which meets Tuesday evenings and Sunday afternoons, when all subjects pertaining to the general welfare, physically, mentally, morally and politically, are discussed.

The students of Harvard College and distinguished men of all races, find every pew and all available space taken by eager and anxious listeners, who discuss every phase of subjects presented.

The cooking class is carried on in the church building stove-rooms, and all who will, are given free instructions in the culinary and domestic arts.

The Neighborhood House Woman's Club meets every Thursday for social intercourse and self-improvement. The subjects discussed are ventilation, cleanliness, foods, habits, truthfulness, honesty, self-control, neighborliness, savings and talks on travel, reading biographies, etc.

A club for boys and girls from 15 to 18 years of age is prospering, and all are taught any of the following subjects they desire: Basket work, cord work, cane seating, millinery, embroidery, sewing and dress making. Four hundred and thirty-one children and adults take advantage of these opportunities offered. Different classes are taught daily and the reading rooms are opened Mondays, Tuesdays and Wednesdays; special training in physical culture and how to keep young, is also given.

For several months we have carried forward a special work in practical millinery and hair culture.

It has been our experience that in conducting social settlement work, special stress should be laid, not upon the creation of so many departments, but upon the perfection of the few branches undertaken.

THE MERGING OF THE OLD WITH THE NEW.

BY MISS IDA A. BURRELL

THE most vital subject of the twentieth century is the one of education. As soon as a child is born the parents plan for its future—and the means whereby it may be developed into a useful citizen—that education which should be a development of the child's power over his environment and over his own efficiency as a human being. If we look into the matter seriously and thoughtfully, we understand that the mind works in two ways—receiving from and expressing ideas to the outside world. Nature gives us five means by which we receive impressions, and only two of expression. The former through the five senses (seeng, hearing, smelling, feeling and tasting)—the latter by means of the

tongue and hand. In expressing our ideas to the outside world by means of the tongue, we find it can be done only in two ways—by spoken language, or by vocal music (another form of spoken language). But if the hand be trained, the methods are almost innumerable by which thoughts and ideas may be conveyed to the outside world.

By the hand man controls the mechanical arts, landscape gardening, sculpture, painting, architecture, language (written) and instrumental music. When we consider how important the hand is to man, then we can understand that there can be no higher education that does not include the training of the hand.

The true education develops both hand and brain; "as the chain is as strong as its weakest link," so in training and developing the hand, which controls all the useful arts and sciences, we are strengthening the weakest link, making the chain of education strong and formidable, indeed.

THE VALUE OF CONCENTRATION.

BY BENORA LANE.

CONCENTRATION may be defined as a condition of the mind in which it devotes itself to a certain object of thought to the the exclusion of all other objects or thoughts; hence, to concentrate one's thoughts is to bring the mind to a common center or point; and it becomes evident that the real development of the mind is very largely dependent upon this power of concentration; a power that readily can be cultivated by persistent practice, but only thus.

Concentration vivifies consciousness, intensifies impressions, fixes objects in memory and makes all physical and mental work effective.

Anything, then, that strengthens the will, gives increased power of concentration; increased power to hold the mind at work upon a task, with all its faculties focused until the task is completed.

Standing, as we are, on the threshold of great achievements thought out and worked out by men who have possessed the power of concentration to an unusual degree, and by those who have made sacrifice of time and talent in order to give results to the world, we, of to-day, find these results and should look upon them as monuments to inspire us to do the best of which we are capable in the various spheres of life to which we may be called.

To accomplish a given task in the shortest time, with the least waste of energy, and with best results, the mind must be concentrated.

Let us note the self-sacrificing Galileo, as he stands before his ill-constructed telescope, gazing into the ethereal blue, seeking through the rift of the clouds to observe some heavenly body; thus, unconscious of all around him, he gives to the world of modern astronomy its greatest impetus, through the power of concentration.

Edison, the Wizard of Menlo Park, furnishes us an excellent example of this power. On a journey from New York to Chicago, so thoroughly concentrated was his mind upon a problem in which he was interested, that he rode the entire distance, and having reached his destination, the conductor had to

inform him of this fact. From this effort came one of the greatest discoveries of the age, one of the greatest boons to humanity, the phonograph.

Without the power of concentration no great achievements have ever been made. The little flower beneath our feet, comes to maturity as a result of the concentration of the sun's rays. The little child of the school grasps here and there of the knowledge presented him; but in the end concentrates his mind upon some object in life, and makes the world better by his having lived in it.

Wireless telegraphy is but the result of the concentrated mind of Marconi and others who are working to develop and perfect this idea.

The Constitution of the United States is one of concentration's greatest products, as the basis upon which our governmental structure rests. Unmoved by the shocks of internal dissensions, it is a pyramid of strength and is rightly termed the safe-guard of America's religious and political liberties.

The smallest scheme, the most difficult and finished work of art are products of concentrated effort. Figuring conspicuously in the affairs of men, concentration is a necessary requisite of domestic tranquility and of national refinement. We hear it in the hum of the wheels of industry, in the throb of the engine; a happy, progressive and united people live in the sunshine of its influence.

By this power the philosopher, in his study, or the scientist in his laboratory, may develop ideas and establish truths which may revolutionize the world; the preacher in the pulpit, and the orator on the stand, may by force of eloquence, elevate and transform the religious and political status of the people. Concentration is the basis for all these results.

A race that would rise above its environments must concentrate its power upon the desired good and work to that end. And if the Negroes of this land and country would have their history handed down to posterity as bright as the glittering sun, undimmed and undiminished, they must let down their buckets where they are. Let them down in the fields of commerce; let them down in establishing permanent relations with mother earth, the benefactor of all; let them down in the avenues that demand the concentration of all forces, moral, intellectual and physical. So may the entire human race gradually rise higher and higher, concentrating its forces as necessary; for as Emerson truly said:

"Not from a vain or shallow thought,
His awful Jove Young Phidias brought,
Never from lips of Cunning fell
The thrilling Delphic Oracle;
Out from the heart of Nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below."

COMMERCIAL EDUCATION

BY BOTHWELL MORRIS

THE history of education in the nineteenth century presents many interesting phases that are yet in the twentieth century discussed with unabating zeal; that are yet scarcely beyond their embryonic period. Prominent among these developing phases, one finds business or Commercial Education, which, bursting upon the intellectual world

about the middle of the nineteenth century, as an accompaniment of the progressive industrialism of the age, from that time on, as a feature of education, has played an important part in the training of American youth.

The primary aim of Commercial Education is to assist the individual in preparation for complete living, by developing within him business sense and acumen; and, among all classes of society this, in turn, should develop honesty, promote civic virtue and financial integrity.

Commercial schools, as operated in the latter part of the nineteenth century, multiplied rapidly, gradually took on a more or less complete form of organization, and developed into institutions of considerable size.

The progress of Commercial Education in the United States in the 80s and 90s is shown quite definitely by the official data of the Inter-State Commerce Commission, and is yet more tangibly and more widely demonstrated by increase in business and commercial influence not only in the United States, but in all countries where this line of education has been, and is, pursued. By the development and application of commercial principles, man has made it possible to conduct business with every continent and with every important island without the immediate use of a medium of exchange. All of this is due to the development of Commercial Education, which from the middle of the nineteenth century has been working its way to the front, as an essential feature of school curricula. Pause but a moment to reflect upon the enormous amount of business that is carried on in the United States by means of transcontinental railway systems; of its marvelous manufacturing interests; of the great variety of national and international enterprises which make the United States a great world power. At once it is forced upon us that it is impossible for a country to succeed without commercial development; and since that which is to become a part of the national life must first appear in the schools of a nation, it is quite natural that leading schools have given great prominence to business courses for the sole purpose of fitting young people to engage in that great business called life; for well said Herbert Spencer, "Education is preparation for complete living."

If a business is to be a success, the men in whose hands it is placed must be men capable of operating that business in such manner that it possesses earning power or capacity. Hence it is of great importance that students develop such power that easily they may grasp the details of business; become valuable factors in the firms in which they may be employed; and possess the initiative necessary to the building up of enterprises of value to themselves and to the world in general.

The census of 1900 shows that over 1,000,000 persons were then engaged in business occupations in the United States and were thus helping to raise the standard of living in this country.

The education of the Negro along business lines for various reasons long has been neglected, and from a business point of view the Negro is a factor of little value except in the matter of fur-

nishing crude material; but industrial and economic changes are making a practical business training a necessity for the Negro, as well as for the other races. Even at the present time we find many Negroes employed as clerks, bookkeepers, typewriters, merchants; but we need many more. We cannot too earnestly emphasize that we need more men and women who are well trained from a business point of view.

The present poverty of the race demands that the Negro be taught the value of a penny, the value of time in the business world; the purchasing power of a dollar, how to invest money as well as how to save it, and many other valuable points that are established only by practical business education.

AUTUMN

DIVINEST autumn! who may paint thee best,
Forever changeful o'er the changeful globe?
Who guess thy certain crown, thy favorite crest,
The fashion of thy many-colored robe?
Sometimes we see thee stretched upon the ground,
In fading woods where acorns patter fast,
Dropping to feed thy tusky boars around,
Crunching among the leaves the ripened mast;
Sometimes at work where ancient granary-floors
Are open wide, a thresher stout and hale,
Whitened with chaff up-wafted from the flail,
While south winds sweep along the dusty floors;
And sometimes fast asleep at noontide hours,
Pillowed on sheaves, and shaded from the heat,
With Plenty at thy feet,
Braiding a coronet of oaten straw and flowers.

—R. H. STODDARD.



Scottish Rite Masonry

Concerning the Legitimacy of the Several Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry Among Colored Men in the United States.—Questions Answered.—Council of Deliberation of 1880-1

SOME eighteen months since we were publishing the history of York Rite Masonry amongst colored men in the United States, and at that time promised later on to publish the history of the Scottish Rite Masonry as practiced and administered by what are known as Supreme Councils of the Rite in the United States.

Rather, however, than expose the true condition of the order, we have hesitated and in the meantime endeavored to the best of our ability, through invitation by correspondence and by personal invitation, to open up the matter with those high in authority in the order, to the end that the practice of spurious Masonry might be put aside and the legitimate embraced, for the glory and honor of our race. But we have found that the possession of office, giving opportunity for the display of glittering regalia, feathers, sashes, jewels and emblems of authority too strong to be put aside for the mere matter of legitimacy. Forty-two years of freedom seems not to have been enough to cultivate that delicacy of feeling which will not permit men to practice fraud upon an unsuspecting public knowingly; that would drive a high-minded man to immediately investigate, where a charge of dishonesty is made against his practices. No such result has followed any of our endeavors. On the other hand we have been met with false charges, false assertions, statements of half facts, tortured and twisted purposely to deceive the innocent and unsuspecting inquirer. We have shrunk from publishing the facts simply because

the facts necessarily brand many of the foremost men of our race as illegitimate, spurious or clandestine, as Scottish Rite Masons, many of them knowingly such, judges, lawyers, senators, representatives, ministers of the gospel of Christ, bishops, priests, laymen, all unblushingly wearing before the face of white men, scoffers, emblems of degrees and authority that the scoffers know well they are not entitled to.

As York Rite Masons colored Americans have naught to fear; they have received their Masonry from precisely the same sources as white Americans, and these latter know it; but, as for Scottish Rite Masonry amongst colored Americans, it is spurious almost to a man. We dare assert that there are not ten colored Masons of the 33rd degree in the United States, and not twenty of a lower degree of Scottish Rite Masonry, who have not forfeited their right to practice it by unmasonic conduct, a violation of their oaths of allegiance to a legitimate body.

Philadelphia, Washington, Baltimore and Chicago are veritable hot beds of spurious Scottish Rite Masonry among colored men, some of them having no other visible means of support—Masonic factories pure and simple. The evidence of the intellectual advancement of our race will be wanting until that manly sense of refinement overtakes us that will not permit us to practice even innocent fraud.

For quite two years we have been receiving letters from inquirers from many parts of the country desiring to know something of the status of the various Supreme Councils that are diligently spreading their authority. We select the one following as one of the best or most comprehensive, and while we have acknowledged this privately, we again select it as one to which we must reply publicly through these columns:

DETROIT, MICH., Sept. 16, 1906.

SIR S. R. SCOTTRON,
592 Monroe St., Brooklyn, N. Y.

VERY EMINENT SIR—From two pamphlets, one published at Washington, D. C., by the officers of the Southern Jurisdiction Scottish Rite Masons, and the other published at Philadelphia by the officers of the Supreme Council of the Northern Jurisdiction, I learn that up to January, 1881, there existed in this country five different bodies claiming to be Scottish Rite Masons among colored Masons, all claiming a perfect and legitimate existence; that on the 13th day of January, 1881, there was held in your city a council of deliberation composed of proper and sufficient representatives from each and all of the five Supreme Councils of Scottish Rite Masonry as they then existed among colored Masons; that for the purpose of unifying and harmonizing this order of Scottish Rite Masonry among Masons of the United States, these five councils by their representatives all solemnly agreed to surrender their authority to this council of deliberation, and after due deliberation and free and full discussion of all matters bearing upon the case, did by their votes, duly cast and registered, form the two present existing Supreme Councils, the one for the Northern Jurisdiction and the other for the Southern Jurisdiction of the United States, and in a solemn compact of ten resolutions or articles of constitution, did convey and fully endow the said two Supreme Councils with all the rights, powers and authority for working Scottish Rite Masonry among colored men in the United States.

I write to you on this subject because

I see by these printed documents issued by both these Supreme Councils that you acted as secretary of that council of deliberation, and that as secretary you recorded and signed the full proceedings of that council. And further that your name appears in the first group of names attached to the solemn covenant of resolutions or articles of constitution.

I am searching for truth, hence I come to you, who, as secretary, must be able to give me the full truth, and ask you, are these things true as printed in those pamphlets, or as I have here stated them in this communication.

Asking you to please reply to me at your earliest convenience, I am courteously and fraternally yours,

J. FRANK RICHARDS.

166 Antoine St., Detroit, Mich.

To this letter of Sir J. Frank Richards we reply by publishing the very comprehensive circular that was issued by the late Dr. Peter W. Ray, dated the 20th of September, 1884, in reply to those brethren at Philadelphia and Washington, who claimed the right to practice the Scottish Rite degrees by virtue of a former convention or Council of Deliberation, as it was named, which had met in New York City in the winter of 1880-1. Of this Council of Deliberation we personally acted as secretary, and have even now all the documents, seals, credentials, signed resolutions and minutes of the proceedings of that council, which we shall publish, that brethren everywhere may be informed as to the exact facts uncovered there and thereafter, which will show one thing, anyway, and that one thing is enough, for it will prove that not a member of that Council of deliberation had ever been legitimately possessed of the Scottish degrees, excepting those delegates representing the New York or DeBulow Supreme Council.



"Ad Universi Terrarum Orbis Summi Architecti Gloriam."

FROM THE EAST OF THE

SUPREME COUNCIL

Of the Sovereign Grand Inspectors General of the 33d Degree, of the Ancient Accepted Scottish Rite of Freemasonry

For the United States of America, its Territories and Dependencies

Orient of Brooklyn, E. D., N. Y.
OFFICE OF THE GRAND COMMANDER

The 1st day of the Hebrew Month Tishri, A.M., 5645, which answers to the 20th day of Sept., 1884.

To all Scottish Rite Masons under the obedience of this Supreme Council, and to the Masonic Fraternity:

The persistent action of the so-called "Supreme Council," having its origin and location in the City of Philadelphia, in peddling degrees purporting to be those of the Ancient Accepted Scottish Rite, makes it a duty on the part of this Supreme Council to call the attention of the brethren, not members of the Rite, to the following statement of facts, so that if henceforward any of them are

led astray, it will not be through ignorance of the truth:

The Supreme Council for the United States, its Territories, etc., was founded and established on the 30th day of November, 1864, by the Illustrious Brother Baron Auguste Hugo De Bulow, an active member of the Supreme Council of France, and at that date its accredited and acknowledged representative to the Supreme Council, having its Grand East at the City of New York, over which the Illustrious Brother Edmund B. Hays presided, and known as the "Supreme Council for the United States of America, its Territories and Dependencies."

At this date, owing to causes with which we have nothing to do, there were two bodies, each claiming to be the Supreme Council for the Northern Jurisdiction, and each denouncing the other as irregular. The Illustrious Brother De Bulow assumed the position that the territory, so far as the colored Masons were concerned, was vacant; and he determined and proceeded to establish a "Central Masonic Power" of the Ancient Accepted Scottish Rite among them, by the authority he possessed, as a sovereign Grand Inspector General of the 33rd Degree, and an active member of the Supreme Council of France—sustained by the Second Section of Article II., of the Constitutions of 1786. The Council thus established has continued to exist to the present time, having had uninterrupted succession, and is the sole legitimate governing power of the Ancient Accepted Scottish Rite among colored Masons in the United States.

In the year 1880, it was determined in executive session, to make an effort to bring together, and after healing, regularize, if possible, the various associations claiming to act as Supreme Councils among the colored Masons. To this end a convention was called in October of that year, to meet in the City of New York, and to consist of delegates from each of the bodies. There were present brethren representing one body located at Washington, D. C., and one body located at Baltimore, Md., each of which claimed authority for the Southern States; two bodies having their Grand East at Philadelphia, Pa., each claiming their authority for the Northern States, and the representatives of this Supreme Council. Owing to the position assumed by one of the Philadelphia bodies regarding the status of the other, no decisive act was taken, and the convention adjourned until the 8th day of January, 1881, when it again met in the City of New York. At this meeting the various evidences of the legitimacy of origin were presented, and in consequence of the following developments this Supreme Council refused to ratify any of the doings of this second meeting.

"It was found that the body located at Washington had no documentary evidence beyond a Charter for a Council of Princes of Jerusalem, purporting to have been issued by the African Council of Philadelphia, a body that formerly existed in that city, and claiming to have been chartered in 1820, that fruitful year for Grand bodies of Colored Masons.

"The body located at Baltimore, Maryland, presented a certificate setting forth its creation by Illustrious Brother Lemuel G. Griffin, who had received the Thirty-third Degree under the authority of this Supreme Council, and who was registered by it simply as an Inspector General - he never having been elected to any membership therein.

The body located at Philadelphia, Pennsylvania, known as King Frederick Council, also claimed to have been of his creating.

The second Philadelphia body, which was presided over by Brother William Cooper (an estimable man, a worthy Mason, and a sincere Christian in the fullest sense of the word, and by whose death Masonry among Colored men has sustained an irreparable loss,)—pre-

sented a document purporting to have been issued by the "Grand Orient of France," in the year 1850, to the venerable Brother David Leary, of Philadelphia, through its Deputy, one Larine, and signed by certain parties as officers. On comparing the names with those laid down in the annual Calendars of that body and its Bulletins, it was found that no such parties had held office at that or any other time, nor did the name of Larine appear in its Tableau of Membership of the higher Degrees; nor was the Seal appended thereto the Seal of the Supreme Council of the Grand Orient. These discrepancies were pointed out at the time, and the charge remained unchallenged. Since then the Supreme Council of the United States has obtained incontrovertible evidence that the Document is not what it purports to be, and has no validity whatever.

In support of this statement the following correspondence is submitted:

To the Very Dear and Illustrious Brother charged with the Foreign Correspondence of the Grand Orient of France.

GREETING:—In the year 1864 the Illustrious Baron Auguste Hugo DeBulow, active member of the Supreme Council of France, founded and established a Supreme Council of the A. A. S. Rite among the Masons of the Colored race, having its Grand East in the City of New York. This Supreme Council, so formed, has continuously existed until the present time, and has under its obedience five Chapters of Rose Croix, 18th, two Councils of Kadosh, 30th, and a Sovereign Grand Consistory S. P. R. S., with a roll of 210 members.

You will observe by the accompanying circular, that in the city of Philadelphia, Pennsylvania, there is a self-styled Supreme Council assuming to exist by virtue of a Document, purporting to emanate from your illustrious body, in which one Larine, claiming to be a Deputy of the Grand Orient of France, created one David Leary a Sovereign Grand Inspector General, and authorized the said Brother Leary to establish a Supreme Council. While we are satisfied that the aforesaid Document is a forgery, yet as Grand Commander of the Supreme Council, established by the Illustrious Brother A. H. DeBulow, I respectfully and fraternally request from you the information sought in the following questions: First: Was there at any time prior or subsequent to the year 1850, a Deputy of the Grand Orient of France named Larine? Second: If so, had he the authority to elevate brethren to the high degree of Sovereign Grand Inspector General, 33rd Degree, or constitute a Supreme Council of that Degree in America or elsewhere? Third: Has the Grand Orient of France any record of such an individual, or any reports of his transactions in its archives?

The Supreme Council over which I have the honor to preside, is, with one or two exceptions, composed of men of color, free born, intelligent and respected in the community as good citizens and honorable men. You are well aware, Illustrious Brother of the unmasonic prejudice which exists in the minds of a large proportion of American Masons against their Colored brethren, and consequently the difficulties we have to encounter in sustaining our position and dignity as a Supreme Council. We do not expect either of the Supreme Councils of the United States, Northern or Southern, will extend to us a recognition, or even admit our right to exist as Scottish Masons. But, as the Masons of France have never permitted themselves to be governed by race prejudice, we earnestly hope and entreat that you will not regard this request with indifference, but will aid us by a plain statement of the facts embodied in the above questions, to silence the opposition of those who falsely claim to have originated by authority derived from your Illustrious body. Saluting you with all the honors, I remain with

sentiments of the highest fraternal esteem. Yours,

PETER W. RAY, M.D., 33d Degree,
Sovereign Grand Commander.

The above letter being forwarded to the Grand Orient of France, the following was received from the Illustrious Body in reply:

Grand Orient of France and Supreme Council of France and its Possessions.

Office of the President of the Council of the Order, 16 Rue Cadet, Paris.

ORIENT OF PARIS, Jan. 17, 1882.

THRICE BELOVED AND VERY DEAR BROTHER:—I am charged by the President of the Council of the Order to respond to your communication of the 16th inst. The parties referred to therein are unknown to the Grand Orient of France. The Grand Orient of France has no Deputies, and has never charged any one to erect a Supreme Council, or elevate brothers to the 33d and last Degree of Scottish Masonry. The Grand Orient never delegated similar powers. Accept thrice, dear brother, my fraternal sentiments.

THEVENOT, Chief of the Secretariat.

And it is under the authority of this Document the self-styled Supreme Council for the Northern Masonic Jurisdiction, having its Grand East at Philadelphia, Pennsylvania, claims to be lawful, and to possess the right to confer Degrees of the Ancient Accepted Scottish Rite upon Brethren at a nominal price, and in a way and manner that proves them ignorant of that which they profess to teach.

It is therefore made plain that all the said bodies are illegitimate, and cannot, nor ever will be recognized by any legal Supreme Council in the world; and no one made under their obedience, can be recognized as legitimately in the possession of the Degrees of the Rite,—nor can they be healed in any other manner than by receiving the Degrees as others have to do, who wish to possess them lawfully.

Any information required will be given by the Grand Commander of the Supreme Council. P. O. address, Box 43, Station W, Brooklyn, New York.

Given under my hand and seal of the SUPREME COUNCIL, this 20th day of September, 1884.

PETER W. RAY, M. D.,
Sovereign Grand Commander.

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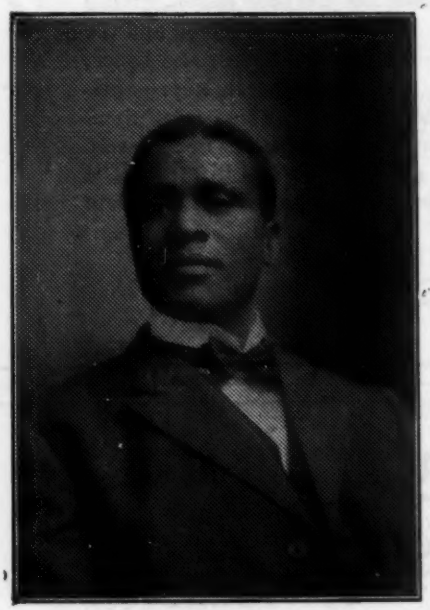
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